The American Missionary

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IN the course of the next six weeks many state conferences and other religious and missionary meetings are to be held in various parts of the country. Among these interesting and important gatherings are two, one in the East and one in the Middle West, which easily outrank all the others.

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The American Board holds its annual meeting in the Central Congregational Church of Providence, Rhode Island (Dr. Arthur H. Bradford, pastor), on October 21-23. It is arranging a program full of good things. Thirty missionaries, representing nearly all the fields of the Board, will be on hand to tell the story of their work. Special attention will be given to China and Africa. Mr. Sze, the Chinese Minister to the United States, is expected to be one of the speakers. A highly important address will be given by Dr. Joel E. Goldthwait of Boston on "A New National Policy for the American Board," which is likely to promote discussion. Side meetings for students and for business men and women are announced, and also an exhibit of unusual scope and interest.

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The Congregational missionary societies for the Home Field will hold their annual meetings together at the First Congregational Church of Rockford, Illinois (Dr. John Gordon, pastor), during the second week in November, thus uniting with that historic church in the celebration of its seventy-fifth anniversary.

The time is distributed among the societies as follows: The Education Society, November 10-11; the Extension Boards, November 11-12; the American Missionary Association, November 12-13. This plan of bringing all our home societies together at one time and place for their annual meetings should illustrate and give emphasis to a fact not always understood, namely, that they are in no sense rivals or competitors, but partners in a great, common enterprise in which each is responsible for its own special department and all are working together in close cooperation.

Here again an attractive program is promised. Great, vital problems of today are to be discussed: education and religion, comity in mission fields, race prejudice and race progress. There will be an impressive missionary exhibit. Addresses will be made by distinguished speakers, such men, for example, as Drs. William Horace Day and Hugh Elmer Brown. But, best of all, we shall see and hear many of our missionaries, the men and women who, from a great variety of condition and circumstance, bring back to us vivid stories of the service as they know it.

The program for the evening session of Thursday, November 13, is being arranged by the Commission on Missions, at the request of the societies. It will include both an address by a speaker of national reputation and a missionary pageant.

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The practice of holding biennial meetings for our missionary societies in conjunction with the National Council has so many advantages that few of us would be willing to return to the old system. Yet it cannot be denied that along with great gains the new system has brought certain inevitable losses.

The short place in a long program, which is all that can be granted to each society in its turn, is too brief by far for more than a superficial glance at the vast interests with which that society is charged. Its story must, perforce, be so hurried, condensed, even mutilated, that it fails to be fully impressive. Furthermore, instead of standing out distinctly by themselves, our missionary affairs suffer and are half stifled by being crowded into the midst of many other matters, all of the highest importance. The truth is, this great biennial gathering provides a spiritual repast too rich and full for the average digestive capacity. Under the circumstances it is not surprising that certain recent meetings of the boards are felt by some to have fallen short of the supreme experiences of earlier years. Such considerations greatly emphasize the importance of those annual meetings that intervene between the Council years. In them we again have space and place for a more deliberate view of our vast, thrilling and immensely important missionary work. Let us then plan and pray for great inspirational meetings this fall, that what we may possibly have missed at Springfield may be fully recovered at Providence and Rockford.

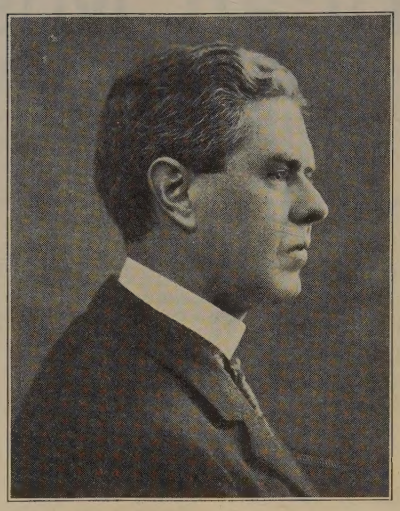
Most ministers greatly need the occasional tonic of such meetings as these. If you would have him an interesting and helpful preacher, by all means make it possible for your minister to attend.

The Congregationalist

What Shall We Do With It?

By ROLFE COBLEIGH, *Managing Editor*

JOURNALISM is one of the most important influences in modern life. Newspapers and magazines keep people informed of the course of current events; they form public opinion; they promote causes, and they help to unite in thought and action people of like interests and purposes. All great causes and all great organizations have their organs, their periodicals of publicity. Congregationalists have one and only one national organ, and that is *The Congregationalist,* which represents all our interests. As an institution it stands upon the solid foundations of over a century of experience and service.



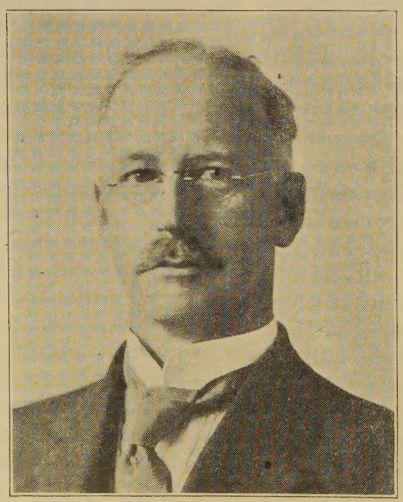
DR. WILLIAM E. GILROY
Editor-in-Chief

The Congregationalist has achieved distinction as a leader in religious journalism. True to the Pilgrim spirit, which animates Congregationalists, it is progressive, ever seeking new truth, and it is ever loyal to old truth which does not change with passing years or changing times.

What the Congregationalist Does

The Congregationalist is made for the Christian home; it is intended to interest and help every member of the home circle, old and young. It represents our churches and all our mutual interests as churches and members of churches. It reports the progress of the Christian world and interprets important current events and moral issues from the Christian point of view. It presents the light and leading of religious leaders in our own and other denominations. It maintains an open forum for the free discussion of the subjects which interest its readers. It reports the news of the churches, missions, education and social service. It gives practical help and inspiration in personal religion. It is a force for righteousness.

No official and no editor can speak for all Congregationalists, except as one may proclaim religious liberty, loyalty to the leadership of Jesus and loyalty to the churches and Christian work which Congregationalists have made their work; but *The Congregationalist* does unite our fellowship in thought and purpose as no other agency can do, and does serve as our most vital and effective medium of publicity. Its effectiveness is limited only by its circulation. Its usefulness and influence are extensive and powerful. Double the circulation and you will double the service to home and church and every good cause in which Congregationalists are interested.



MR. ROLFE COBLEIGH
Managing Editor

Two of the great lessons of the World War were those of the power of publicity and the vital importance of united action. Congregationalists are learning these lessons as applied to their interests. *The Congregationalist* is essential and increasingly effective in providing our publicity and in securing our united action, also in carrying forward the great tradition of the Pilgrim faith and the Pilgrim spirit.

Business Considerations

The Congregationalist was privately owned for many years; but for over a score of years it has belonged to all Congregationalists in the United States through our Publishing Society. It is and may be whatever we are and may be pleased to make it. It is our opportunity, which we may use or neglect as we please. It is our responsibility. What shall we do with it?

Periodical publishing is expensive nowadays. The limitations and the demands made upon a first-class religious journal are such that it costs more than it can get from subscriptions and advertising. This is true of *The Congregationalist,* THE AMERICAN MISSIONARY, *The Missionary Herald* and other similar periodicals. *The Congregationalist* is still sold for the same price that was paid for it before the war; it costs far more to manufacture it now than it did then, because of the great increases in printers' wages and in the costs of paper and other materials, and notwithstanding rigid economies and curtailments in editorial expenses and the costs of management.

The required subsidy comes indirectly from our churches through the Publishing Society and the Apportionment. The cost to our churches will be reduced and may be practically eliminated, and at the same time the usefulness of *The Congregationalist* may be greatly increased, if its circulation is increased as it should be.

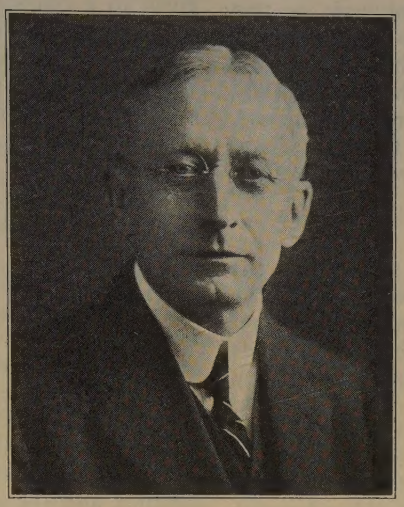
Getting Circulation

The expense of securing national circulation by independent methods is prohibitive for such a periodical as *The Congregationalist.* It is dependent chiefly upon the pastors for its promotion; and state superintendents, secretaries and church members can and do help the good work along.

The time has come when a great

operative effort on the part of all of us is needed, if ve are to go forward, or even if we are to hold our wn. Outstanding as a challenge to our fellowship *The Congregationalist.*

It is proposed to have an enthuiastic and vigorous campaign to xtend its circulation during the ext few months. Every church s expected to do its part in its own ay. The management of *The Congregationalist* will gladly coperate with any and every church nd with any pastor or layman in arrying out any reasonable plan o push the circulation of the paer.



DR. ROBERT W. GAMMON
Western Editor

The Congregationalist Week

In order that most of us may e working together at the same me and in the same way, it is roposed that a special effort to ecure new subscribers be headed p in one week and especially in ne day. It is proposed that Sunay, November 2, be observed as *The Congregationalist* Sunday in r churches. In the morning rvices of that Sunday pastors will tell their people bout the paper and will do what they can to get eople to subscribe for it.

In some of the smaller churches the pastor acts as ie church agent and receives subscriptions. In others me man or woman in the church serves as the church gent, and at the church and in the homes takes ubscriptions. One of the best plans for handling subriptions is through a special committee of the church, e ladies' society, the young peoples' society or a Sunday School class. This work is regarded as a service to the church, and it affords an excellent opportunity for a church organization to get some money in commissions paid on the subscriptions secured.

A Needed Service

In our efforts to get the money needed to do our missionary and educational work, there is danger that money-getting may seem to be too much an end in itself. We need to have all possible publicity for the causes that our money is to support. We need the vision which comes with knowledge of the fields of foreign missions, home missions, the education of alien and retarded races, religious education, Christian schools and colleges and ministerial aid. We need the passion for service which comes with such vision. We need the inspiration which comes from others devoted to successful Christian work. The challenge of stewardship and, finally, ways and means of financing the causes to which we are devoted, must follow.

In all these parts of the great Christian enterprise *The Congregationalist* can serve us as nothing else can do. Should we not more earnestly than ever before seek these great objectives, and use and support this agency which we possess for their advancement, *The Congregationalist?*

Should we not seek to have in every Congregational home our great Christian journal with its constant ministry to the higher life of the home and all its relationships?

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The Invitation Committee

By FREDERICK L. FAGLEY

HOW do people decide to join the church and begin the practice of Christian discipleship? Well, how did you? If you are one of the inety and nine, you began the Christian way of livg because some one in whom you had confidence sked you. If you are the one in one hundred, you ade up your mind and asked to be accepted by the urch. But the common experience of pastors and udents is virtually unanimous to the effect that with ry few exceptions men and women unite with the urch on invitation.

The task of inviting non-members to become members is usually left to the pastor. But this is not his ty alone. It is the duty of every believing church ember. Every man or woman who has found the orship of the church helpful and the fellowship of e church uplifting is in duty bound to tell others d to invite them to try for themselves the helpfulss of the worship and service of the church.

As pastors have come more and more to realize that is responsibility rests on all members they have tried rious ways of helping their people in this work. A general summary of the plans that have been found effective is as follows:

Purpose of the Committee

The Invitation Committee is the group selected to invite those not members of the church to unite with it and to join in its worship and service.

Number and Appointment

The number varies with the church, though the usual number is ten per cent of the membership. As the Committee is to work under the direction of the pastor, he usually appoints it, and in some churches the appointment is ratified by the deacons or by the church.

Who Shall Be Appointed?

The men and women appointed to this Committee should be sensible, dependable, tactful, persuasive and persistent. They should know something of the art of winning others and should understand the meaning of church membership and the practice of Christian discipleship.

Term of Service

The Committee may be permanent, but for best re-

sults pastors usually appoint the Committee for a limited term, a month or two weeks or for whatever period the special effort shall be made.

Nature of the Service

As the period of active work is only one or two weeks, each member ought to make this his main work and give it his best effort. The task has two phases: (1) Study, prayer and consultation with the pastor and other workers; (2) interviewing prospective members, inviting them into the membership of the church and presenting those who decide to unite with the church to the pastor and deacons.

Preparation

The pastor will usually preach a sermon on the nature and meaning of church membership, and the members of the Committee should think and read on this subject. They should review in their own minds what it means to be a Christian and understand why so many nominal Christians are not in the church. The pastor and his assistants will have prepared lists of prospective members. To this list the members of the Invitation Committee can add names, and each one should go over the list and select the names of those most easily reached. Each one should be much in prayer that God will open the way and bless the special work of the church.

Supper Conferences

When the time comes for the special effort it has been found most helpful if the members take supper together—a light supper served at six or half-past six o'clock—followed by a half-hour conference and the evening given to visitation. The visitors ofttimes go two by two. The plan most fruitful provides that the Committee meet each evening from Tuesday until Friday. Where this is the plan the following is suggested:

The First Evening.—During the supper time the pastor will lead the Committee in the discussion of Why Join the Church. He will likely use the two leaflets, "Why Join the Church" and "Why Ask People to Join the Church," for study material. Questions will be asked and discussed, and each member of the Committee will be given two or three Information Cards with names of prospective members, and by half-past seven or eight o'clock the visiting begins. The members of the Invitation Committee will carry application blanks and other literature concerning the work and service of the church.

The Second Evening.—After the reports, questions and consultations, the second evening may well be given to a consideration of the difficulties encountered by the members of the Committee. Dr. Bosworth's "Some Objections" deals with nine common objections raised for not joining the church. This should be read by every member of the Committee, and the pastor will likely draw many helpful suggestions from his own experience. Then follows the second evening of visiting.

The Third Evening.—The pastor will lead in the discussion of the experiences of the previous evening. Each member of the Committee will report briefly and all will be helped by this testimony of success and failure. Then the pastor will usually desire to talk on some of the deeper spiritual values and of effective ways of doing the Lord's work. For this purpose Dr. F. B. Meyer's "Personal Evangelism, How to Begin" and Dr. E. B. Allen's "Men of the Burning Heart" are helpful. After the meeting the new names are assigned and the members go about their work.

The Fourth Evening.—This evening may well be given to general discussion of the future work of the church and how to interest the new members in its worship and service to the community. Arrangement should be made for the reception of the new members and their introduction to the church and its activities.

Conclusion

For general distribution in the parish, Dr. Herring's "Congregationalism," with membership application, and Dr. Day's "The Congregational Church," with a membership application, are recommended. Dr. Jefferson's "Building Up the Church" and "Why Go to Church," and Dr. Lynch's "On Going to Church," are valuable.

This program of personal evangelism is endorsed by the Federal Council of the Churches of Christ in America, and is being followed by many churches of various denominations and is the result of the experience of pastors of many churches. For additional suggestions and helps address the office of the Commission on Evangelism and Devotional Life. A set of the helps mentioned in this article will be sent for five cents to pastors and church workers.

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After Yesterday

By CHARLES POOLE CLEAVES

The morning sun has raced the landscape through
  Till only shadows linger and retreat.
The waking grass that slumbered in the dew
  Exhales its honey till the winds are sweet.
Even the road has rested till it lies
  So placid that it lures the feet along.
  The larks have filled all emptiness with song;
  The night has grown the garden and the wheat.

Here where the storm tide beat upon the shoal
  The broken boats lie shattered on the bay.
The fisher's children panted at the goal
  And bruised their fingers in the zeal of play.
But Love that lived through heaviness of eve
  And shrived its weariness in sleep and dreams
  Rises refreshed, bathes in the morning streams,
  And sings the prospect of another day.

The Church and Its Financial Inventory

By WILLIAM S. BEARD, *Secretary of Promotion*

ARE both budgets of your church—that for local expense and that for benevolence—fully subscribed for the present financial year? Are the subscriptions made at the time of your last Every-Member Canvass paid in full up to date? If your answer to these questions is a negative one, then you need a church Inventory.

A thoroughgoing use of the Inventory will enable you to complete the year with both budgets 100 per cent subscribed and paid. The Inventory will aid you in determining with exactness your present condition. It will also outline for you a supplementary effort in the interest of a clean slate at the year's end.

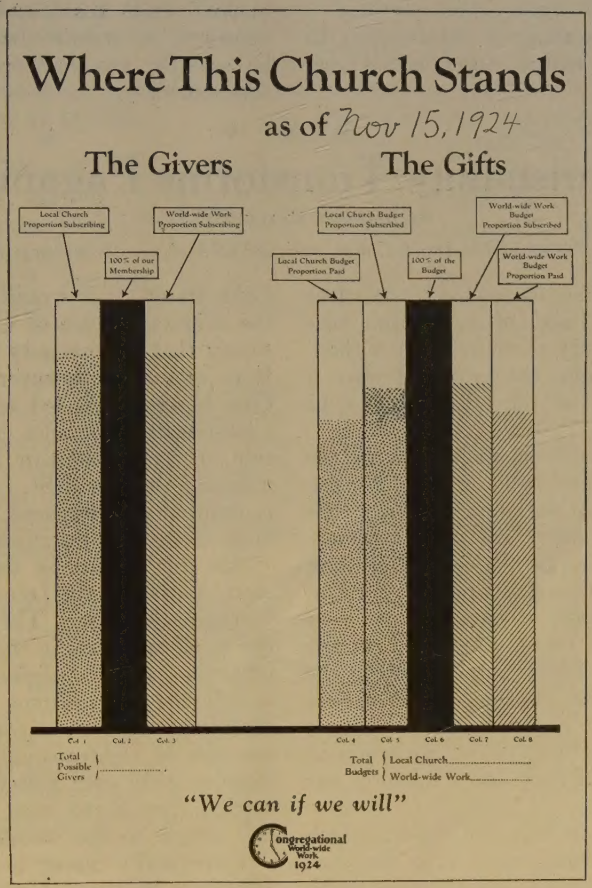
The procedure which we suggest is as follows: If you have reason to suppose you are going to be in arrears at the close of the year, three or four months before that time let the church vote to take an Inventory and determine as of what date the Inventory shall be held; that is to say, whether three months before the close of the year, two and a half months or two months.

A special committee may be created to handle this matter; or to lend unity to the operation of the financial program of the church, the Every-Member Canvass Committee may be asked to take on this duty in addition to its other work.

The very first step is to secure from the church treasurer the exact facts as to the financial condition of the church. Investigate as to what proportion of the parish has subscribed. It is entirely possible that the Follow Up of the last Canvass was not thoroughly made, and that a considerable group of people have never been seen. New people may have moved into the parish who would have made subscriptions if they had been asked, or, if the double budget is used, there may be a large group of people subscribing to the local church expense budget who have made no subscription to the benevolences and possibly vice versa.

The second step is to secure from the treasurer a statement as to the relationship of both subscriptions and payments as of a given date to the budgets established at the commencement of the year, and also an estimate as to what the financial status of the church and its benevolences will be at the end of the year if no special effort is made.

With this information in hand the Committee should then send to the State Conference Office or the Commission on Missions, 287 Fourth Avenue, New York City, for one or more copies of the Inventory Chart and the folder, "How to use the Inventory." The Chart is 28″x 35″ in size, printed attractively in black and red lettering on cream stock, and furnished free. The Chart is reproduced here in miniature, its columns filled out as if 250 out of 300 possible givers were subscribers, three-fourths of each budget subscribed and two-thirds paid on November 15 for the year closing December 31.



INVENTORY CHART

Columns filled out to illustrate a typical church with 250 out of 300 possible givers contributing, with two-thirds of both budgets paid and three-fourths subscribed

Fill in your charts with blue and red crayon according to the instructions on the folder. Please note in this connection a slight error on the chart as reproduced on the folder. The filling in of Columns III and IV should be reversed.

Do not be content simply with displaying the Charts. Send out a personal letter either to the entire constituency of the church, or to those whom you have reason to believe will respond favorably to your request. If you are at all in doubt about a suitable letter, the Commission has worked out two forms, samples of which may be had either from your State Conference Office or from the office of the Commission. Inventory Letter "A" is suggested to be sent out if the need is to increase subscriptions, Inventory Letter "B" for those churches where, though budgets were fully subscribed, payments are in arrears. Each one contains a graph which may be adapted by the local church to meet its own need.

Secure pulpit and calendar attention to the Inventory. Do not be content with a notice on the subject in the calendar or a word from the pulpit. The Inventory may well be the subject of a morning sermon. But do not put the entire burden upon the pastor. Primarily it is not his responsibility at all. For that reason it is entirely possible that a brief word from him may be sufficient, the balance of the sermon time being taken by laymen or laywomen.

In case the benevolence budget is in arrears or undersubscribed, secure a representative of one of the Missionary societies. Let the local church facts be presented by those who are informed about it, and the situation concerning benevolences by a specialist. In many churches, however, the situation is such that commendation of the World Wide Work to the people by one of the membership of the church will carry more weight than an appeal from someone without the parish.

This is the suggested program of Inventory procedure. If put in the hands of the Every-Member Canvass Committee it may be so conducted as to achieve two results:

1. To give the people the tonic of achievement by bringing the church to the end of its financial year with obligations met in full.

2. To pave the way for an Every-Member Canvas and Follow Up so thoroughly planned, so carefully executed, that no Inventory will be necessary the nex year.

It will perhaps be urged that the Inventory is "a lo of work." There is no denying this fact. Everything in the world which is worth doing is "a lot of work." Under no circumstances undertake an Inventory i you are afraid of "a lot of work." For a church which has a sense of mission and isn't afraid of toil and perspiration the Inventory has rich rewards to offer.

This is the testimony of the business world. No business man would think of attempting to go on in business from year's end to year's end without an Inventory. Certainly the "children of light" ought to be as wise and forward-looking as the "children of this world."

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Christianity Transforms Paganism

By AMBROSE CLARKE DE LAPP

Dr. De Lapp is Pastor of the South Congregational Church, St. Johnsbury, Vermont.—EDITOR.

THE Mississippi River has its source in the clear and beautiful water of Lake Itasca, meaning true source. After its journey of more than a thousand miles it empties itself into the Gulf. Before it does so it receives the water of the tributaries of all the rich Mississippi Valley.

Anyone who is only casually acquainted with the waterway of our continent and who is familiar also with the history of civilization will find here a fertile field for comparison. Christianity had its true source in Christ, but, like the Mississippi, it does not go long on its way independent of other contributary streams. Civilization is made up of many streams of culture—Jewish, Egyptian, Persian, Grecian, Roman, Teutonic and others. The Missouri River may represent the Greek influence, which is the most powerful in our menticulture; the Ohio, the Roman; and the Arkansas, the Teutonic stream of thought. These, with others, make the mighty currents that flow down forming our modern civilization.

What a different stream we have from that which began in the North and pushes itself into the sea! Lake Itasca is said to be a pretty lake encircled with green forests and often the tremulous laughter of the loon drifts on its quiet waters. Like primitive Christianity, it has the touch of vernal and natural loveliness. What beautiful waters issue from that source! Clear and swift and cool, it is unmuddied by the tearing of its own banks. But a change soon comes. Christianity meets its fall, like the Mississippi, at St. Anthony, and under persecution it is converted from the quiet, peaceful, purifying stream into the thunderous, roaring and impressive torrent, breaking for itself new channels. Rivers are colored by the lands through which they flow, and there is gathered up into the complex influences of history for clear waters of Christianity, the Greek, the Roman, Persian and other cultures, and taken together we find an admixture heavy with the deposit of the selfish ideals of power and pleasure.

It is impossible to keep separate the tiny stream, only twenty feet wide and two feet deep, flowing from Lake Itasca, as it would be impossible to keep separate the original stream of Christianity. Who is prepared to say that Christianity alone is a revelation of God? It is important, however, that we have discrimination. One is sometimes led to believe that the influence of Christianity upon our civilization is about in proportion to that of the tiny rivulet in Minnesota upon the navigable stream at St. Louis. The truth mildly stated is that we are flavored with Christianity and have a large deposit of paganism.

All this would be disconcerting and disheartening were it not for the fact of the purifying power of the Christian religion. There is also a saving salt of virtue in all cultures; in them all are elements of divinity. Christianity in the beginning, when it was true to itself, could take the customs and temples of heathen surroundings, rechristen them and make them to become servants of righteousness. If the bells on the heathen temples were used yesterday to frighten away the evil spirits, they serve now under Christian influence to call people to the worship of God.

Christianity cannot be confused with its origins. As Professor William James says, we are to judge it not by its roots but by its fruits. The divine stream of life is receiving new increments constantly. If we are not careful, after we have gone back to Christianity, we will find that we are Jewish. What we seek for today is not original Christianity but a real solution of our problems, and Professor Jacks says that would be Christian.

Why not be Christians in gratitude for the bounteous rivers of God and Christian in making all civilization an instrument of saving power? Effective missionaries do not ask whether customs and ethics are Christian historically, but whether they can be vitalized to be an uplifting force. It is the genius of Christianity that it does not expend itself in diagnosis, but strengthens itself in reformation.

There is no literature, no science, no discipline so silt-laden with the deposit of pagan ideals but can under consecration be used to bear the ships of God onward to the ocean of his fulfilling purpose.

THE AMERICAN MISSIONARY ASSOCIATION

THE remodeled and enlarged Blanche Kellogg Institute of Porto Rico is now ready. It opens the fall term with forty students, while many others have been turned away for lack of means to care for them.

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Every bed but a single one of the forty-four in the enlarged Ryder Memorial Hospital of Porto Rico was occupied at last accounts and the clinics full to overflowing. This situation is not the result of any special epidemic, but indicates the growing confidence of the people in that beautiful house of healing.

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The Lincoln Hospital of New York having become deeply interested in our work, has supplied us with two of its experienced and most promising graduate nurses; one to serve as superintendent at the new Brewer Hospital in Greenwood, South Carolina, and one as nurse in charge of the Goodnow Hospital, Talladega, Alabama.

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Of the 450 positions in the Association's schools, 125 were left vacant at the close of the spring term. To discover and secure competent teachers for all these places was no small summer task. We are happy to report that it has been successfully accomplished. At this writing there are at all points not more than eight or ten vacancies left to be filled.

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Builders, painters and repairers have been busy at various points in our field throughout the summer. Talladega rejoices in a fine, modern gymnasium of which we shall tell more in a later issue. Brewer and Peabody have new faculty accommodations, Gloucester has made extensive improvements. At many points our buildings have been repaired and painted so that our plant as a whole, though far from what it should be, is doubtless in better condition today than for many years.

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The schools are in full swing again. Vacation dust is swept away, the books are brought out, the teacher is at her desk, every seat holds its pupil.

Who can think of them without emotion—the thousands upon thousands of young feet treading the ancient, beaten paths of learning? To some of them those highways will appear smooth, easy and altogether delightful. Others, the vast majority, will find them rugged and beset with difficulties. Few will be able to give unqualified endorsement to the sage's word about wisdom: "Her ways are ways of pleasantness and all her paths are peace." But what a noble climb it is, that steep hill of knowledge, where with every upward step you breathe more deeply, your strength increases, your horizon widens and you reach an enlarged personality.

What work can be compared for usefulness and for the happiness that comes from being useful, with that of the faithful teacher, the companion and guide of these young folks in their great adventure!

The Uncle Remus of our cover picture is Mr. Fraser, of Athens, Alabama, who is ninety-seven years old. For forty-eight years he has been repairing shoes at one place on the main street of that city and is now the owner of the building in which his shoe shop is located. Last year he joined the local Congregational Church upon confession of faith. He speaks of the American Missionary Association as "a great light sent to dispel the darkness" and declares that its Trinity School is the finest thing that ever came to Athens. Among the pupils of this notable school today are four of his own great-grandchildren. The little boy in the picture is a grandchild of Mr. Hobbs, one of the leading citizens of Athens. It was Mr. Hobbs who gave to Mr. Fraser the title "Uncle Remus." Written across the photograph from which this cut was made—lent us by Miss Louise H. Allyn, the principal of Trinity School—are the words, "You can bake me, you can fry me, you can bile me, but please, B'rer Fox, don't throw me in er brier patch."

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The following pages tell of certain important changes in the Association's plan of operations which are shortly to be introduced at several points in our field. Those who have watched the trend of events will not be surprised to learn of these modifications. "The old order changeth giving place to new."

In the South, in Utah, in Porto Rico, the shift to new conditions has been swift and radical and we are facing a situation very unlike that of ten or even five years ago. Some of the aching needs of former days are well in the way of being supplied, while in their places have arisen other necessities, quite as importunate but different, and not to be met with the old remedies, but demanding a fresh treatment.

The well-considered surrender of time-honored ways and places in favor of better plans must not be thought of as a token of weakness or decline, but rather as notes of vitality and progress, for there is, doubtless, no better evidence of vigorous life than the power promptly to meet the menace of changed conditions by intelligent and effective changes of method.

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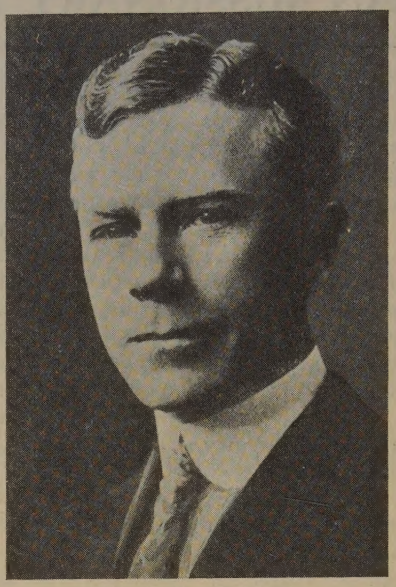
The position to which the Association has now come, that of educational and spiritual leadership for an ambitious and advancing race, twelve million strong, is one of grave responsibility. Our colleges must meet the demands of the time by bravely raising their standards of scholarship, which means, of course, larger, more accomplished and better paid faculty groups. Several of our leading secondary schools are developing into the more useful and more expensive position of junior colleges. Our medical work in hospital clinic and nurses' training school is daily increasing in importance and in costliness. In view of these and other pressing necessities the Executive Committee has felt itself forced to increase its appropriations for the ensuing year by about $60,000 in excess of expectations based on last year's income. This is a venture of faith in God and God's people.

Educational Programs Move Forward

PRIVATE and missionary schools in the South and West are gradually eliminating elementary education. This is as it should be. Every child in America regardless of race and color should have the opportunity of securing a free elementary and high school education in public schools. Wherever this opportunity is denied private institutions for the most part have met the need. This, some argue, postpones the day when the public will assume its responsibilities. Perhaps this is true, but public sentiment and responsibility have ever lagged behind Christian ideals and principles. It is the Christian education of the few in each generation that eventually secures for the many the privileges of their inalienable rights.



MR. E. J. ORTMAN
New President Le Moyne Junior College

To begin with, the American Missionary Association went into the business of supplying elementary education for Negro children, youth, and, not infrequently, for adults. At present the Association operates only one strictly elementary school—Cotton Valley—located in the Black Belt of Alabama, twelve miles from Tuskegee and two miles from the nearest railway station. Today tax funds, community funds and the Julius Rosenwald Fund are supplying most of the elementary schools and the time is not far distant when every colored child in the South will have an opportunity to secure a good free elementary education.

Elementary schools must have teachers who have had at least a high school education and two years of special training beyond the high school. High school teachers should have a college education. This proposition is almost universally accepted in most parts of our country, but its application to Indians and Negroes has been very slow. Hence, the American Missionary Association has always made a special point of training teachers even before it did work of a high school and normal grade. In fact, it named many of its elementary institutions normal schools and colleges from the very beginning. It has, therefore, always been the policy of the Association to encourage community responsibility for elementary education and to stress as rapidly as possible the high school and normal work. The ultimate goal is to maintain elementary work only for practice school purposes in schools of secondary, normal and collegiate grade.

To this end the programs at Le Moyne Institute, Brick School and Santee are being expanded this fall. Henceforth Le Moyne Institute will be known as Le Moyne Junior College. The thirteenth grade will be added this year and the fourteenth next year. The purpose is to provide a two years' course beyond high school in pedagogy, two years of premedical work for students looking forward to the medical profession and furthermore to prepare students ambitious for a college education to enter the junior class at any accredited college.

Interesting as this advance step is, so far as the educational program of Le Moyne is concerned, it is even more interesting that the advance has been made possible on a cooperative basis. Colored citizens of Memphis have furnished twenty-five hundred dollars for the current expenses this year, and it is expected that the white citizens will furnish an equal amount.

In North Carolina, at the request of the Association, the State Department of Negro Education made a careful survey and report on the Association's three schools with recommendations for further development in coordination with the state's program. In the case of Brick School the State Director of Negro Education has advised that beginning this year the thirteenth grade be added and subsequently a grade each year until an accredited college has been established. The thirteenth grade has been opened and it is hoped that the additional grades will be supplied year by year.

Incidentally, it is of note that plans are already projected for the building of a Rosenwald School on two acres of land to be deeded to the county school board from the Brick School campus. In another year this will mean that the Association will be relieved of the expense of elementary education here; that it will have an elementary practice school within easy reach for its students in pedagogy; and, what is still more valuable, the Association and the community will be working on a basis of real cooperation.

The advance at Santee represents a pioneer step. None of the government schools in North and South Dakota go beyond the tenth grade. This year Santee is adding an eleventh grade with the promise of a twelfth grade next year which will make possible the first complete high school for Indians in the Dakotas. The progressive spirit of the Riggses and the Williamsons still animates the body of Santee.

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God give us men! A time like this demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office does not buy;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.

—*J. G. Holland.*

Meeting the Demands for Leadership

MISSIONARY work would be useless as well as helpless if it failed to train native leadership. In Porto Rico all of our local churches are manned by Porto Rican ministers. The Indian churches of the Dakotas have Indian preachers. The Japanese and Chinese churches of the Pacific Coast have made rapid and substantial progress with native pastors. The Negro churches of the South are not only "pastored," as they express it, by colored pastors, but also have colored supervisors. About ten of the American Missionary Association schools have colored men or women for principals and colored faculties. In the rest of the schools at least one-third of the teachers belong to the Negro race. The demand in the South for competent teachers in public elementary and high schools is in excess of the supply.

Tillotson College of Austin, Texas, always noted for producing fine teachers, has finally determined to concentrate on teachers' training. Its next catalog will bear the name "Tillotson Teachers' College." Texas needs such a college. For years the state has been building good elementary and high school buildings. Opportunity without leadership of quality does not get very far. There is Prairie View, the state normal school, to be sure, but then Texas is a large state. Furthermore, state schools are limited oftentimes when it comes to producing strong, free and cultured leadership. Then there are a few denominational institutions, but none which has made its specific job that of training teachers. The determination of Tillotson to do this very thing is both wise and timely.

MR. J. T. HODGES
President Tillotson Teachers' College

For the past half dozen years Mr. and Mrs. F. W. Fletcher, of Morris, Connecticut, gave their best in time, thought and energy to Tillotson as its president and matron. They did much to improve the buildings and beautify the campus. Faithfully and loyally they carried the work forward through trying times. They have left to their successors who take up the work this fall an institution better equipped than the one they found.

In seeking a president prepared to meet the specific needs of the future, Tillotson was fortunate in securing the services of Mr. J. T. Hodges.

Mr. Hodges is well known in southeast Texas. He was born in Gonzales and has spent most of his life in that part of the state. He is a graduate of the Atlanta University with a Bachelor of Arts degree, and has done summer school work in Chicago. For fifteen years he taught at Prairie View and had charge of normal and pedagogical work. For three years he was president of Houston College, Houston, Texas.

For the past six years he has been on the staff of the Inter-racial Commission as a district director with offices in Columbia, South Carolina. With the loyal support of the alumni and friends of Tollotson he is ambitious to lead the college forward to higher standards of education and service. He also plans in every way possible to promote and establish inter-racial good-will and justice.

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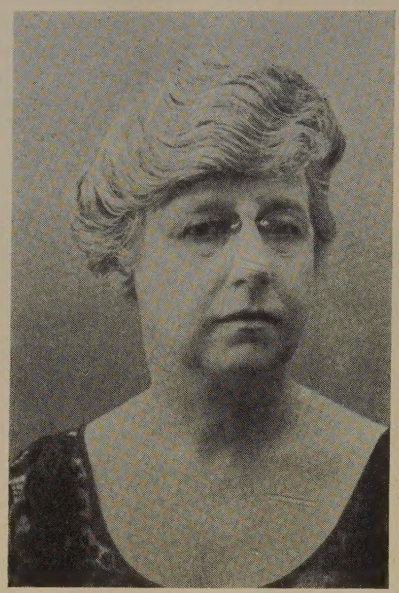
Negro tenants are being tried on California farm lands recently vacated by Japanese aliens, thus adding another possible competitor of the Southern plantation. Guy B. Johnson, in a recent issue of the *Journal of Social Forces,* expresses the view that the effect upon Southern agriculture is the "emancipation of the Southern white farmer from his old master, black labor." Stringent laws against labor agents have been passed in late years, however, in several Southern states, and planters, bankers, business men and newspapers have not voiced any such opinion. The disparity between real wages on the plantation and in Northern industry and the larger liberty and greater security to person and property of Negroes in northern cities as well as the superior school privileges create the competition between the two areas.

Progress at Blanche Kellogg Institute

TWENTY-ONE years ago Dr. Augustus F. Beard returned from Porto Rico with the report that there were twenty-five thousand children inadequately housed in the public schools and that two hundred and fifty thousand children had nowhere to go. Today there are over two hundred and fifty thousand children in public schools, many of whom are most adequately housed, and perhaps fewer than twenty-five thousand who have nowhere to go. Twenty-one years ago there were no high schools on the island. Now there are fourteen or fifteen high schools; a university with over fifteen hundred enrolled, one-third of whom are in the pedagogical department; an agricultural college; and a theological seminary. Responsible for this splendid educational program is a native commissioner, Mr. Juan B. Huyke, appointed by the President of the United States. He is intent on perfecting a progressive program, is in thorough accord with Protestant Christian thought and an American in ideals and friendship.



MRS. ALICE B. McGEE
Principal Blanche Kellogg Institute

Blanche Kellogg Institute began its work to meet the needs of elementary education in the early days. It was a day school. A two-story building housed the pupils on the first floor and the teachers on the second floor. It was inevitable that such a program would soon prove unnecessary. The time naturally came, therefore, when the elementary work was discontinued. The institution was closed for practically two years. Then Dr. and Mrs. Harry C. York agreed to see what could be done by way of establishing a boarding high school for girls. The Yorks found a need and a demand for this very thing. The building was remodeled to accommodate about twenty-five girls. Three times that many were anxious to attend. After five years the Yorks returned to the States to educate their boys. They had demonstrated the need and the importance of their work.

Meanwhile, the first unit of a million-dollar public high school was built within a five-minute walk of the Institute. Then followed the rule that diplomas from only accredited high schools would be recognized by the Insular Department of Education. Blanche Kellogg was inspected by the high school supervisor and found sadly wanting in equipment, curriculum and the number of its teaching staff. Several thousands of dollars would be needed annually to meet the new requirements. Already the per capita cost was beyond the justifiable missionary expenditure. Only an increased enrollment could reduce its per capita cost, but there was no room for any more students.

The situation was serious, but the way out for Blanche Kellogg appears most encouraging. The public high school has agreed to accept all the girls beyond the first year high school. The present building has been remodeled to accommodate sixty girls. These girls will live at the Institute under Christian influence. The first year girls will receive full academic training at the Institute. All the girls will take courses in Bible study and community work and practice in both teaching and service. The girls will continue to take care of their rooms and prepare breakfast and dinner for themselves and the staff. A principal, one part-time and four full-time workers constitute an adequate staff. The annual expense will not be increased, but the per capita cost will be considerably reduced. The girls will have a fine Christian home, and when they graduate they will have a diploma from an accredited high school. Some of them will become teachers, some community workers, some pastors' assistants and all of them eventually, we hope, builders of their own Christian homes.

BLANCHE KELLOGG GIRLS

Mrs. Alice B. McGee, the able and devoted principal who has been a resident of Porto Rico for almost a decade, states that there is no greater need on the island than that of providing an adequate Christian home for young women who are eager for an education.

Rosemary for Remembrance

IT is good to stop once in a while in this busy world and think a bit of those who have made possible the wonderful work of The American Missionary Association. Not its former presidents, officers and executive committees only, but the men and women who have been filled with the spirit of service, and who quietly and unobstrusively have gone about every day's business teaching every day's lessons, solving every day's problems as they came along, with cheerful courage, with Christian optimism and a faith in the folks they served which challenged the best there was in them to good works, and left impressions which will never fade as long as life lasts. The love and admiration of pupils for such instructors is deep and sincere and must be a real joy to those who have spent themselves unstintingly in building character and lives. Each year a group of these unsung heroes and heroines finishes its term of service and retires to less strenuous labors, deserving the "well done" of the denomination as they give up their beloved work.

ISAAC M. AGARD, PH.D. (Amherst), stands at the head of the retiring list for 1924. Dr. Agard was inaugurated president of Tillotson College, Austin, Texas, in 1906, and recently has served as dean and professor of education at Straight College, New Orleans, Louisiana. Dr. Agard assumed the duties of the presidency with a great desire to build up the college and increase its usefulness. A Christian gentleman, scholar and educator with modern aims, with large vision, fairness of judgment, a man detached from small personal issues, he saw only the good of the college in his charge. Mrs. Agard aided her husband as the capable house mother, making a real home where her delightful hospitality was a joy to all who entered. Dr. Agard raised the standards of general scholarship and also stressed industrial education; domestic art was added to the course of study on his recommendation, and the largest student body the college has ever seen was enrolled during his term of office. Dr. Agard resigned from Tillotson in 1918 and in 1919 re-entered the service as dean and professor of education at Straight College, New Orleans, Louisiana, where he has served for six years, part of one year acting as president. Retiring after a service of seventeen years, he has won the love and respect of students and alumni at Straight, as well as at Tillotson. As Dr. and Mrs. Agard retire to private life they carry with them the best wishes of a host of friends and admirers that they may enjoy many happy years together.

Heroic and pioneer service has been rendered by MISS LILLIAN S. CATHCART, appointed in 1890 as principal at Lincoln Academy, King's Mountain, North Carolina. This school was turned over to the Association by Miss Prudden and needed all kinds and sorts of equipment when Miss Cathcart took charge. Though delicate of feature and small of stature, her faith was as the faith of ten and her pluck and perseverance made possible the future of the school. Not only teacher, counsellor and friend to the people of the community, she devoted her spare time to raising funds for buildings and improvements with no small degree of success and Lincoln Academy owes its life to her labors. In 1917-1918 she served as acting principal at Joppa, Alabama, and upon the closing of this school took the ungraded class and community service at Talladega College, where she has filled a unique position in an unusual way. Her good judgment, generous heart and intense interest in her labor of love will never be forgotten by the hundreds to whom she has endeared herself. She is busy now with colored children in Atlanta, Georgia, mothering the little ones and helping them develop a better, more worthwhile life.

MISS CHARLOTTE A. CODDING, from Aurora, Illinois, joined the faculty at Lincoln Academy, King's Mountain, North Carolina, about 1910 as teacher of mathematics. Miss Codding added to her regular duties of teacher, missionary work in the community, especially among the sick and poor. Transferred successively to Mobile, Alabama; Wilmington, North Carolina; Grand View, Tennessee, and Greenwood, South Carolina, Miss Codding won the respect and love of pupils and the several communities, and is at present engaged in good works in Greater New York.

MISS LUCY HASKELL DANA, of New York City, entered the service of the A. M. A. in 1901 as teacher of second and third grades at Lincoln School, Meridian, Mississippi, no longer an A. M. A. school. A direct descendant of Governor Bradford, Miss Dana gave herself, her culture, her education, her time and thought to the little folks under her care. Transferred in 1907 to the Girls' Industrial School, Moorhead, Mississippi, she has been a power for good and is dearly loved by parents and pupils in the entire community. Miss Dana, after twenty-four years in these Southern schools, expects to make her home in southern California and bears with her the love and best wishes of a very large group of friends.

MISS MARGARET FOOTE, of New York, was appointed to Chandler Normal School, Lexington, Kentucky, in 1916, serving later at Memphis, Tennessee, and at Greenwood, South Carolina, as secretary to Principal Beadle. Conscientious and devoted, Miss Foote will be long remembered by her pupils and the communities where she served.

MISS EMMA H. KING, of Elmhurst, Illinois, was appointed assistant normal school instructor at Lincoln Normal School, Marion, Alabama, in 1889. A frail little lady, with a spirit far out-reaching her strength, her devotion to classroom and community service was marked. A fine teacher, with a strong personality, she won the respect and admiration of her pupils because of her justice and discrimination as to the merits or demerits of a situation. From 1892 until 1921 she taught in several grades in Talladega College, retiring in 1921, her term of service totaling thirty-two years. And all through the years she will carry with her the thanks and good wishes of the many whose lives have touched hers and have been made better by that touch.

Applying for a position in 1885 MISS PHOEBE PARSONS, of Marcellus, New York, accepted an appointment as teacher of piano at Tillotson College, Texas, and for thirty-eight years has given her talent and personality right in the same place. Her success as a

musician and teacher has been phenomenal; she is said to have greatly influenced Negro musical culture in Texas and has made a large contribution to the lives of her students as well. Miss Parsons is known and loved all over the State, and many hearts were saddened to learn that failing health necessitated her retirement this year. It is lovely, indeed, to have made such a large contribution to the melody of the world; and a joy and blessing to Tillotson and the wider field to have had Miss Parsons for so long a time. Her many friends will miss her.

In 1907 MISS MARY H. PECK, of Oberlin, Ohio, was made principal of the school at Hillsboro, North Carolina, no longer an A. M. A. school. Consecrated, with the gift of seeing the best in everything and everybody, she won many friends for the school as well as herself. Of fine culture and scholarship, she built up the work at Hillsboro until taken over by the community in 1912, when she was transferred to King's Mountain, North Carolina, serving the colored students with the same fine devotion she had given the mountain folks. From 1914 to 1918 she was principal at Saluda Seminary, Saluda, North Carolina, resigning in 1918 because of larger building plans in prospect; two years in Dorchester Academy, Georgia, and two more in Mt. Hermon Seminary, Clinton, Mississippi, completed further years of work for the Association. Many friends and pupils count it a privilege to have sat under her teaching and to call her friend!

MISS MARY L. ROGERS, originally from West Newbury, Massachusetts, was appointed teacher of fifth grade in the Hand School of Straight College, New Orleans, Louisiana; later she was given seventh grade history and geography. Petite, vivacious, dainty in appearance, with strong personality, keen discrimination, fine culture and an intense love for the work to which she has given herself for twenty-seven years, her influence has been a strong factor. As Miss Rogers makes her future home with relatives in southern California, she will have many happy memories of the boys and girls, now men and women, who have been her pupils and are making good in the world. The lessons not in books which she has taught unconsciously through the years are bearing fruit in the lives of hundreds of young folks, and older people as well, who have been touched by her life.

MISS MINNIE L. STROUT entered the service in 1889, when she was appointed third grade teacher at Gregory Normal Institute, Wilmington, North Carolina; consequently, her term of years is thirty-five. Small in stature, very reserved, but speaking with no uncertain voice when necessary, Miss Strout was friend as well as teacher to those with whom she came in contact at Gregory Institute, at Mt. Hermon Seminary in Clinton, Mississippi, and again at Brewer Normal School in Greenwood, South Carolina. One of her principals writes of her:

"Miss Strout belongs to that group of early missionary teachers who went into the field for the love of the work and real zeal for missionary labor. Always an earnest, faithful worker at Gregory in school, church and community. No teacher there was better loved by the community. Had real ability to teach. Pupils went out from under her well grounded in fifth and sixth grade work, which were the classes she taught."

In the early days of the A. M. A. salaries were nominal, so small as to bring a blush of shame to the cheek of any self-respecting Congregationalist, because they were, and are, limited by the receipts of the Association. This condition has somewhat improved in later years, though remuneration is still inadequate, but to these fine spirits the matter of money has been a minor consideration, their best reward the consciousness of work well done.

In bidding God-speed to these faithful friends the Association gratefully recognizes the loyalty and love which they have manifested all through the years as well as the invaluable service, which has been tendered those who have come under their influence. May the richest blessing go with each and all as they enter new fields of usefulness.

"For knightly souls that have not quailed
At stubborn strife or lonesome quest;
Lord unto whom we stand in thrall
We give thee thanks for all, for all."

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The Passing of an Institution

AN institution, like an individual, develops a personality. The decease of a worthy institution is also accompanied by sorrow and regret as is the decease of a noble individual. This is particularly and peculiarly true of Mount Hermon Seminary, Clinton, Mississippi. Miss Sarah Dickey was an unusual individual. She lived by faith. She was led as the historic mystics were led—not so much by reason and sight, as by faith and insight. Single-handed she undertook to secure an education at Mount Holyoke. Alone and unafraid she dared a half century ago to do for Negro children what the love of God and Mount Holyoke had done for her.

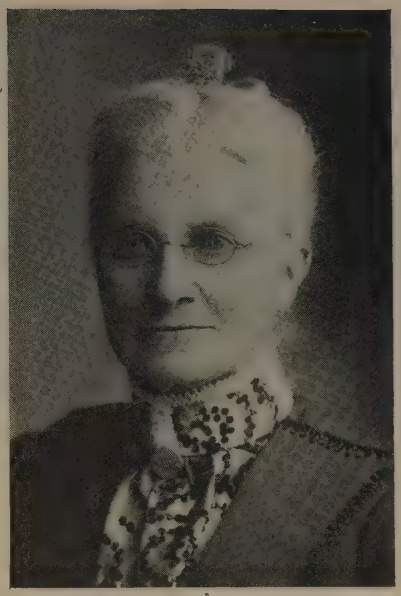
Among other things left stranded by the Civil War was a small school for white girls just outside of Clinton. This property Miss Dickey acquired and transformed through her own efforts, unassisted by any missionary organization, into a fine school for the girls of the neighborhood. She named her school Mount Hermon Seminary. The impress of her beautiful personality was soon stamped on the work. Her goal was to give the seminary the character of Mount Holyoke. Some time the full story of her life and work should be printed.

At Miss Dickey's death the property and the school were left to her Board of Trustees, who, in turn, transferred their interest and responsibilities to the American Missionary Association, with the understanding that the work would be continued as long as it seemed wise and necessary.

Miss Ruth I. Simison and Miss Ruth M. Fox, who for a number of years had worked in close association and sympathy with Miss Dickey, loyal to her principles and ideals, faithfully and devotedly continued the school under the direction of the American Mis-

onary Association through years f uncertainty and apprehension.

The educational program at Mount Hermon never extended eyond the elementary grades. ougaloo College is only ten miles istant. It was unwise and unecessary to expand the program f two institutions in such close roximity. Meanwhile a Rosenrald school has been built near w and the community has begun recognize its own responsibility provide elementary education r Negro children. Progress has en slow, however; standards have pt been high; and leadership has en inadequate. For several years, erefore, Mount Hermon was ntinued, but not without the nviction that the time would on come when the institution ould be closed. During the past ar a special study was made of e educational needs and possibilities in the comunity. The outcome was a decision to discontinue the school with its Commencement season of 1924.



MISS SARAH A. DICKEY
Founder Mt. Hermon School

It is hoped that this action will stimulate the community's sense of responsibility and that within a few years the free elementary schools will increase in number and improve in method and leadership, inspiring many of its pupils to continue their education at Tougaloo. When this is done the many sacrifices of Miss Dickey and her faithful successors will have been vindicated.

In honor of Miss Dickey it is the wish of the officers of the American Missionary Association to erect a dormitory for girls known as the Sarah Dickey Hall on the campus of Tougaloo College which will thus become the heir of Mount Hermon's great traditions. A small sum for this purpose will be available when the Mount Hermon property is sold. Friends of Miss Dickey may desire to begin a fund for this cause immediately.

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Priscilla Starts Me Right

By MARION VERA CUTHBERT

Teacher of English and History, Burrell Normal School, Florence, Alabama

PRISCILLA and I took a walk. It was the only thing to do on such a lovely June morning and I am sure we both would have been impelled by e same desire to do so even if she had not had to fill time between naps and I between speeches. Our lk progressed by easy stages. There were anthills to upset in the cracks of the sidewalks, dandelions to gathered, Priscilla to be restrained from looting mpting flower beds and to be urged along at the ossings. To say nothing of cheerful loiterers like rselves who stopped to greet us with the top o' the orning, poet-vagrants who envied me my charge. hen, too, Priscilla's little fat legs failed her at times critical places and I quickened my steps to help r, subdued but tearless, to a more erect position.

We gathered dandelions and of those that had gone seed, blew the seedlets through the air. We met a g, a waggish airedale who advanced to meet us as rdially as though we were old friends. I spoke to m kindly, but he paid no attention to me. Straight Priscilla he went and she, not at all abashed, smiled him and then as a reward for his very evident parlity thrust her bunch of blown dandelions to his se. The airedale sniffed happly, but what was his sgust to find that the seedlets tickled his nose and, en worse, made him sneeze. Priscilla jumped up d down with a joy which the airedale could not preciate at first, but as the joke of the thing dawned on him he grinned and, putting both paws on the by's shoulders, began in very best dog style, "Well, y, that was one on me——" But here I felt bound interfere. Reluctantly I sent the airedale about his business and restoring Priscilla to her feet we continued on our way. Not, however, without much "Bye-bye, doggie," from Priscilla and much wagging of the tail in kind from the dog.

That was my cue. If I must thrust upon the people of Wisconsin the harsh facts of a problem as old as the weakness of man, could I not manage somehow to make use of that risibility in all of us which makes for a more perfect sympathy? For what is older than laughter unless it be tears? So I took my harsh array of facts and sifted through them some of that African sunshine which, as I told my audiences, may have curled my hair and darkened my skin, but which makes such a light within me that my very soul seems set to music. Not that the more tragic aspects of my own life and the lives of all of my race are not constantly before me. As one woman said to me, "How could you jest about lynching?" I had made a trivial remark to the effect that, while lynching was on the decrease, the southern states, being a shade more careless than their northern neighbors, still maintained at all times an open season for Negroes. "But if I spoke seriously," I said, "I should weep—and you with me." For some things there is no middle ground.

And how we did laugh together at some of the artless questions. I remember one. "What do you think of this statement made by a southern senator at a Chautauqua here?" asked a lady. "He said, 'It doesn't pay to educate Negroes because, if they ever did learn to read and write, in a couple of years after leaving school they would have forgotten it all'." What did I think? "Why, I have been out four years," I an-

swered. "How did you feel when you were a piccaninny?" asked a little thing, all dancing eyes and curls. And the undying childhood within me leaped to meet hers, and we giggled while the set eyes of her elders bespoke a private conference on the promiscuous use of a certain word.

And I could go on to speak of the graciousness of my hostesses, from the young girl whose sombre dress bespoke a recent loss, but who nevertheless was trying to go on in the footsteps of a dear mother who had taught her to love all of God's children, to the dear old lady whose home was heavy with the memories o fifty years ago. How I wished so often that I coul take the—thank God—very few of my own peopl who sometimes feel that no white man or woman ever sincerely their friend, to these homes where Chri tian love and a culture deeper than the veneer of som who feel that the exaltation of their own race begi with the debasement of any other, received me in suc a manner that the far-reaching effects upon my ow attitude toward life shall outlive my now vivi memory.

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Work and Play at Allen Normal School

By MISS ELLA A. HAMILTON, *Preceptress*

WORK is an important factor in all normal and well-balanced lives. It is a necessity and always and everywhere is recognized as such and its value no one questions. But we recognize as well the value of play in human life for all ages and classes and more especially for our children and young people. Side by side with the work which the young must do in the schools to fit them for the work which waits for them in the world, stands the need for play and we are learning that from rightly directed play as important lessons may be learned as from books or teachers.

Our American Missionary schools, second to none in aim and purpose, and reaching forward to all that is best for the development of the young, believe this and so are seeking to combine the work and the play element for the best training of the youth under their care. I want to tell you a little of how our boys and girls at Allen Normal play and what they are gaining from their play.

For the children throughout the school are the general playgrounds, where every pleasant school day they gather through the recess hours for recreation in the open and here are to be found many of the things which children enjoy, to help them in their exercise and play. There is the giant stride, so attractive to all youngsters; there are see-saws and swings, and spaces for marbles and for the little children with their soft balls. Better still, during the play period there is always near some kindly personality who watches that no harm comes to these little ones and that their play is pleasant and wholesome.

Then there are various games for the older pupils and these perhaps I can better tell about by describing one public afternoon on the campus, when pleasure and business are combined to raise some money for the annual A. M. A. drive which once a year that Society asks of all her colored schools.

The money today is to be obtained by the small admission fee asked for the games played and by the selling of refreshments—sandwiches, doughnuts and cocoa. But first let me give you a setting for the picture.

Many tall and stately pine trees, lifting their heads aloft; a blue, blue sky with soft fleecy clouds floating across it; the balmy air of coming Spring though it is but February; a large cleared space of land with the buildings, home, school and shop in the midst; in front of the home building an enclosed garden with ro bushes and ornamental trees, and with nodding ye low daffodils already in bloom. On one side, al enclosed, is the vegetable garden with neatly plant beds, the work of the class in agriculture, givi promise of good things in the future. Back of the sh we can see the large baseball diamond, soon to be t scene of noisy and enthusiastic activity. In front the girl's basketball field, and by the side of the sho the long table filled with the good things which are f sale and which hungry people will soon have dispos of.

These, then, are the surroundings and today is to a gala day, a happy time for students and teachers, f visitors and friends, many of whom are already he

All who are not taking part in the games today a wearing the little red admission ticket, and many a patronizing the refreshment table. This is a part the fun, for students and visitors alike are anxious help the American Missionary Association, the orga ization which has done so much for their race. Abo the basketball field the people are gathering rapid standing in groups, or sitting on the ground or on t benches that have been placed near. An impromp band of girls with the smaller stringed instrume play popular airs, and within the lines are the bask ball players, happy-faced girls, dressed in their bloo ers and white middies, running hither and thither their preliminary practice.

And now a graceful girl, the chosen umpire for t day, blows her silver whistle and the game is on. F and furious waxes the fun, and our girls forget eve thing else in the game itself. No one minds a tuml if she helps her side along, and indeed a fall hu much less here than on the hard floor of a gymnasiu Spectators and players alike are interested only what is happening here, and shouts and cheering sh the enthusiasm and help the players along.

But I need not farther describe this game; you w have watched similar ones can well imagine it. It throughout its course a joy and pleasure to players a observers alike. The quick obedience to signals, t spirit of cooperation and good team work and the termination and perseverance argue well for this sa kind of play in the larger game of life toward wh these girls are facing.

After the basketball game is finished and the che and congratulations ended, the crowd, augmented

PLAY AT ALLEN NORMAL SCHOOL, THOMASVILLE, GEORGIA

ny of the men from the town, turns toward the seball field.

Active, energetic boys are everywhere, and a look of termination is plainly to be seen on the faces of ose who wear the suits of Allen Normal, for not ly for themselves are they playing, but for their nool as well.

An umpire, alert and watchful, is very much in evi- nce, and as the game goes on many good plays are ade and the applause is not by any means tame and iet. All the cheering and enthusiasm is but an pression of the joy of the day.

The game is a very close one and so the more inter- ting. No accident mars the day, no quarrels embit- r it, but instead a fine feeling of harmony, coopera- on and fairness prevail and those who are defeated cept their defeat with the true sporting spirit, show- g themselves to be good losers as well as good ghters.

The sun is sinking in the west when the happy com- ny turn their faces toward their homes and the work nd rest that waits them there. All have spent a happy fternoon in the open; the participants have striven ard in their various games with energy, determination nd self control very evident; they have taken both ccess and defeat in the right spirit; they have col- cted some money for their Alma Mater and doubtless ve her the more for this effort on her behalf. Is it ot worth while? And because of their play, do you ot think they are the more ready for their work on e coming day?

For to be a student at Allen Normal means work and hard work, since the standard of the school is high and the course of study difficult. But the work and the play together are surely developing these young people and fitting them for their futures. Body, mind and soul, all these are being trained, but the better physical development, the poise and bodily self control which wholesome play has given them must surely greatly help them always. And we must not forget those other lessons which play with study has taught them, lessons of honesty, of fairmindedness, of cooperation, of perseverance and of self control. If to any extent they have seen the beauty of these things, if to any extent they have learned to practice them in the games played here, they are surely the better prepared to "play well the game" wherever their lot is cast.

Strength, purpose, character, these are the things which work and play in their school life are helping them to attain, and the world will surely be the better for their living.

To the men and women who by their interest and their gifts have made it possible for the American Missionary Association to carry on such a work, to all those who are making possible such schools as Allen Normal and many others that are giving to these who so much need it a practical and all around training, there must come a peculiar satisfaction. For this work means the uplift of a race; it means the solving of one of the great problems which our country is facing, and to have a part however small in such a work, makes life worth while.

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The Path of Peace is the Path of Progress

By REV. RICHARD D. STINSON

It is very necessary from any point of view if we e to be happy and to do good and paying work, that e realize the necessity of being at peace with those ong whom we live. Whatever may be said, the gro race would be of all people most miserable if e did not have our honest white neighbors in almost every nook and corner of the country. I do not mean to say that we are receiving in many places and in many ways that which may be due us, but I do believe if we will abide our time and make the most of righteousness and honesty all of that which is essentially good for our righteous betterment will come to us.

Elbert C. Little

ELBERT C. LITTLE, who died at Columbia, Connecticut, August 31, 1924, was born in Columbia, October 24, 1853, the sixth child of William and Harriet Little. He was one of a family of seven brothers and a sister and attended public and private schools in Columbia and Willimantic.

For a time he was associated in business with his brother, Herbert, in Meriden and then went West, where he entered the railroad telegraph service. In 1878 he married Anna Maria Dewey, of Lebanon, who died in 1881. Of this union there was only one child, who died soon after birth. In 1890 he married Luella Hall, of Glastonbury, who survives him. This union was blessed with one child, Lindon Elbert, a merchant in Willimantic.

In 1890 Mr. Little entered the service of the American Missionary Association and became treasurer of Straight College, New Orleans. Mrs. Little entered the same service as teacher of sewing and since 1895 as matron and preceptress. With the exception of an interval of four years they gave themselves unreservedly to the work of colored education, rendering in all thirty years of devoted service. During this time they identified themselves to an unusual degree with the community in which they were working, becoming members of the Central Congregational Church of New Orleans.

Since Mr. Little's death a constant stream of letters has been coming North from hundreds of students whom he knew and befriended in his years of service. His business training fitted him well for the position of college treasurer, but his personality overflowed this office and made itself felt in numberless other ways. He helped to organize the College Young Men's Christian Association and many of the lette which have been received tell of lives influenced h his words spoken in the college prayer meetings.

Three years ago Mr. Little had a serious atta of heart disease. He rallied, however, and went c with his work, although it was apparent that his healt was greatly undermined. It finally became necessa for him to lay down the duties of his office this sprin and the farewell reception tendered to him and h wife at Commencement bore testimony to the un versal affection and respect in which they were hel

They have usually spent their summers in Colun bia, among the hills of Tolland County, and after con ing North this year Mr. Little set about renovatin the beautiful and venerable farmhouse which has bee his summer home. In the midst of this work, whic he greatly enjoyed, he was stricken with a fatal hea attack. The funeral service was held Tuesday, Se tember 2, in the Congregational Church in Columbi the Rev. Oscar E. Maurer, D.D., of New Haven, member of the Executive Committee, being in charg of the service. Dean Agard, who had been close associated with Mr. Little for the last five years i the work of Straight College, spoke feelingly of h work and influence. Practically the entire town gatl ered at the church to do honor to this beloved citize

The town of Columbia, formerly a part of Lebano has the distinction of being the birthplace of Dar mouth College, the Indian School which was fi ally moved to Hanover, New Hampshire, having bee started there. It is no less a distinction that the tow can count as one of its native sons a man who h devoted so much of his life to the service and upbuil ing of the colored race.

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Annual Meeting

The seventy-eighth Annual Meeting of the American Missionary Association will be held in Rockford, Illinois, on November 12 and 13.

Program

November 12—Evening Session

Devotional Services

Address by Rev. Hugh Elmer Brown, D.D., Evanston, Illinois

Address by President William Horace Day, D.D., Bridgeport, Connecticut

November 13—Morning Session

Devotional Services

Business

How Now and What Next With the Indian Problem
Principal Frederick B. Riggs, Santee, Nebraska

The A. M. A.'s New Chapter
Rev. Henry C. McDowell, Angola, Africa

The Outlook in the South
Rev. Alfred Lawless, Jr., Superintendent

Negro Church Work, Atlanta, Georgia

Notes of Progress. Secretary Fred L. Brownlee

November 13—Afternoon Session

Present Day Problems in the South
President James T. Hodges, Tillotson College, Austin, Texas

Woman's Hour

Address by Rev. Kengo Tajima, Pastor Japanese Church, Salt Lake City, Utah

Open Forum and Questions
Conducted by Secretary George L. Cady

The Jubilee Singers from Fisk University will be present and sing at all sessions

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

RECEIPTS FOR JULY

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
923	$15,661.97	$7,494.44	$7,385.31	$30,541.72	$18,730.00	$49,271.72
924	14,844.08	4,260.46	7,148.34	26,252.88	9,832.18	36,085.06
ncrease	.....	.....	.....	.....	.....	.....
ecrease	$817.89	$3,233.98	236.97	$4,288.84	$8,897.82	$13,186.66

RECEIPTS TEN MONTHS TO JULY 31

vailable for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
922-23	$190,947.49	$80,467.43	$13,576.21	$284,991.13	$61,950.23	$346,941.36
923-24	205,470.02	77,252.18	13,688.86	296,411.06	73,560.02	369,971.08
ncrease	$14,522.53	.....	$112.65	$11,419.93	$11,609.79	$23,029.72
ecrease	.....	$3.215.25	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
922-23	$5,034.09	$6,969.65	$61,615.86	$73,619.60	.....	$73,619.60
923-24	3,418.53	4,004.42	60,236.32	67,659.27	.....	67,659.27
crease	.....	.....	.....	.....	.....	.....
ecrease	$1,615.56	$2,965.23	$1,379.54	$5,960.33	.....	$5,960.33

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
vailable for Appropriations	$346,941.36	$369,971.08	$23,029.72	.....
esignated by Contributors	73,619.60	67,659.27	.....	$5,960.33
TOTAL RECEIPTS	$420,560.96	$437,630.35	$17,069.39	.....

RECEIPTS FOR AUGUST

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
23	$11,151.98	$4,001.88	$5,914.50	$21,068.36	$4,498.79	$25,567.15
24	7,715.72	2,813.52	10,166.86	20,696.10	11,059.21	31,755.31
ncrease	.....	.....	$4,252.36	.....	$6,560.42	$6,188.16
ecrease	$3,436.26	$1,188.36	.....	$372.26	.....	.....

RECEIPTS ELEVEN MONTHS TO AUGUST 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
922-23	$201,960.97	$83,974.44	$14,110.71	$300,046.12	$66,449.02	$366,495.14
923-24	213,148.24	79,931.57	14,320.36	307,400.17	84,619.23	392,019.40
ncrease	11,187.27	.....	$209.65	$7,354.05	$18,170.21	$25,524.26
ecrease	.....	$4,042.87	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
922-23	$5,172.59	$7,464.52	$66,995.86	$79,632.97	.....	$79,632.97
923-24	3,456.03	4,138.55	69,771.68	77,366.26	.....	77,366.26
ncrease	.....	.....	$2,775.82	.....	.....	.....
ecrease	$1,716.56	$3,325.97	.....	$2,266.71	.....	$2,266.71

SUMMARY OF RECEIPTS ELEVEN MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
vailable for Appropriations	$366,495.14	$392,019.40	$25,524.26	.....
esignated by Contributors	79,632.97	77,366.26	.....	$2,266.71
TOTAL RECEIPTS	$446,128.11	$469,385.66	$23,257.55	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1924

ncome for July from Investments	$5,999.37
reviously acknowledged	62,820.62
	$68,819.99

RECEIPTS FOR AUGUST, 1924

Income for August from Investments	$4,700.46
Previously acknowledged	68,819.99
	$73,520.45

CONGREGATIONAL HOME MISSIONARY SOCIETY

An interesting experiment is being tried out at Clintonville, Wisconsin, where the home missionary, by means of a Ford car, is able to reach three preaching points—one English-speaking and two Norwegian. Thus the races are coming together.

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Our church at Minot, North Dakota, which ministers to a great field on the north side of the river, has seen its Sunday School grow during the last three years from an average of seventy to two hundred and fifty. Over one hundred families make definite pledges, paid through an envelope, to the work of the Sunday School.

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A summer student in North Dakota sent in the following: "I have driven three thousand miles in my car while on the field this summer, have ridden a horse three hundred miles and have walked about one hundred miles." Needless to say, the work of this student has been greatly appreciated by the people in the prairie homes of this great parish.

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Polish people who have drifted away from the Catholic Church are being reached in increasing numbers by our church in Detroit where the Sunday School has grown within the past three years from thirty to one hundred. A Church School conducted by the pastor holds afternoon sessions every Wednesday and Friday during the school year.

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In 1896 a Swedish church was organized in Winona, Minnesota. The work has prospered so that there is today a good congregation, a large Sunday School and a fine church property with a parsonage free of encumbrance. In July at a regularly called meeting it was voted to make the church an English-speaking church that it may thus more fully meet the needs of the community. Rev. T. E. Moberg is the efficient pastor.

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We are constantly trying on a mission field to eliminate churches that are competing with other denominations. What shall we do in a case like this: "Here is a community in a Western state with five nationalities. Religiously they are divided into Norwegian Lutheran, German Lutheran, Dutch Reformed, Nazarene, Methodist Episcopal and Congregational. Our church being the only one that has a building has generously lent it to all the other denominations. Who ought to have the field?"

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One of our most self-sacrificing home missionaries in a Western state writes: "I cannot tell you how grateful we are for the aid year by year. Nothing would please me better than to apply for a less amount every year, but I am afraid it is a case of 'this year also.' The aid and encouragement of the Home Missionary Society is like the 'shadow of a rock in a weary land.' I have been nearly thirty years in home missionary work, and I would be glad to spend thir years more doing the Master's will in hard fields."

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Emergency calls, because of the failure of ban in Western states, have been increasing with eve passing month. The situation is desperate in ma localities. Tales of heroism, like the following, a constantly reaching us: The town had met the d aster not only of two bank failures, but, immediate following, a tornado near the town destroyed barn windmills, and in some cases homes. More recent we have had a cyclone. Fortunately, no lives we lost. A layman called a minister by telephone a said, "I am sending twenty-five dollars for you. Y must stay here and help us all to get on our fe again." He was not a member of the church b one of the leading citizens. Another man in t same place said to the minister, "We have reach a place in our church conscience where the church not a luxury but a necessity." The minister writ "The people are certainly showing a great spirit, whe in the midst of ruin, they evidence such spiritual cou age as that. I am happy to be the pastor of such people."

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In the July number of THE AMERICAN MISSIONA Superintendent Harrison of Oregon and Southe Idaho wrote of the consecrated service rendered by home missionary in his district. Since the article w published a number of things have happened on th field. Mr. Harrison writes: "The missionary s cured six speakers from the Agricultural Departme of the state to lecture on farm problems; also tw speakers from the Department of Home Economi discussed domestic science and domestic art. A the lectures were well attended. Two more are process of adjustment on 'Standardization of the H Crop' and 'The Dairy Cow and Cheese Making The cheese factory, which has been pushed vigorous by the missionary, is a success after two months a is now buying thirty-five hundred pounds of mi daily. Some fifty cows have been added to the dai interests, and it is hoped that by December first th will be further increased. The missionary has o ganized and carried to success a village fair which approaching its second annual meeting and with muc brighter prospects than last year. A grange has al been organized in which the missionary holds office lecturer. The raising of corn has been taken up, a whereas only a few acres were planted two years ag there is a prospect of thousands of bushels this yea But it is not only the material side that is bein pushed. Twenty have been received into the churc fellowship during the last four months. When was asked if he had the help of an evangelist, t missionary replied, 'No; I think in most cases the mi ister should be his own best evangelist, though the are exceptions to such a rule. A man ought nev to lose sight of his commission: go ye, therefore, a make disciples.'"

MEMBERS OF FIRST CHURCH, ASHEVILLE, NORTH CAROLINA

For Those Who Believe in Spiritual Values

By REV. J. BRAINERD THRALL, *Asheville, N. C.*

THE First Congregational Church of Asheville was organized June 7, 1914, with thirty-one members, all adults, representing seven denominations and eleven states. Nineteen members, including the pastor's family of seven, were of Congregational antecedents. Of the original number those who "remain until this present" are scarcely more than those who are "fallen asleep." Some are married, some are dead; but the larger number are scattered from Wisconsin to Texas and from Florida to California. The pastor's four daughters, who, with their mother, were invaluable during those first years in choir, Sunday School and social work, are back in the North and in homes of their own.

The first four years were like "bumping the bumps"; a year and a half in the assembly room of the Manor, an inn on the edge of the city; two and a half years in the somber and odorous auditorium of an old Young Men's Christian Association building down town; the Sunday School, now transplanted and reduced to juveniles, meeting meanwhile in the pastor's home a mile distant, his wife the superintendent and her daughters the main teaching force. Then six years ago on an Easter Sunday we dedicated our church home by the grace of the Building Society, and with its Secretary, Dr. Richards, as preacher. A new era had begun. The wandering was forgotten in a sense of stability. We had now a "local habitation and a name." Several families, long resident, became interested in the church and in time brought letters from other churches or joined on confession of faith. Each year since then has recorded a small but sure and steady gain, partly in numbers and income, but especially in spiritual values and in the permanence and working spirit of the membership. There is an increased initiative and sense of individual responsibility, and the members always speak affectionately of "our little church," as though it were not yet too big to be loved, which is certainly true. The Every Member Canvass is made and the Apportionment met with a margin to the good quite as a matter of course.

Under the initiative of the Ladies' Aid Society, seconded by special gifts of individuals, some improvements have been made in the church property. The burdening debt for the total extinction of which we had too long relied on "hopes deferred"—hopes aroused and kept alive by an optimistic and large-hearted absent member whose "ship" has persistently failed to "come in"—has now been for two years in process of slow amortization, five hundred dollars being clipped off annually. In short, through its first ten years this church of a tourist town, although embodying the Mayflower tradition which is an exotic in Dixie, has more than merely survived. It has done a worth while work all its own. It has "waxed valiant in fight," and while it cannot claim to have "turned to flight the armies of the aliens," it has discovered that those who might once have been supposed to be alien to its spirit are really at heart a kindly and friendly sort. It begins its second decade as though it were but just organized, with a new courage born of struggle, a new

strength based on substantial growth, and a new hope and purpose based on experience.

Looking back we who are still here discern a history of human interest, of hopes and disappointments, through which fidelities and constancies shine like stars. The memory most precious is not of difficulties withstood and obstacles overcome, nor even of hopes fulfilled and purposes accomplished. It is the memory of loyalty, harmony and a willingness to make vicissitude an occasion for serving others.

BOY SCOUT CAMP

Because it had only a few boys of its own, the church lent its pastor to do a special work among boys of the city. He is now known as the founder of the Boy Scout movement here, which began with a single troop and now numbers twenty-four, under a salaried executive and a city-wide council, of which he is one of the leading officials. Many of the two hundred boys who went through his troop are already college graduates and in business or professional life. They often stop to greet him in passing, and some of them have assured him that his old boys of Troop One are among the best young men they know. Are not such by-products to be estimated along with the more direct output of a church in judging whether that church is worth keeping up? Some one will sometime write an article and perhaps expand it into a book on the debt of large churches to little churches. In the last analysis all great things rest on things that are small. In one of those discouraged moments that come to us all, the pastor of the Asheville church was once cheered by a beloved Young Men's Christian Association secretary who assured him that, even were his church to cease to exist, the good of which its existence had already been the occasion would have mad it well worth while. He often thinks of this, no that the cost of living in a rapidly growing touris city has made it necessary for him to be a teacher o boys as well as a preacher. In this way some sevent boys belonging to influ ential families hav come directly under hi influence within fou years.

Visitation of the sic is a by-product of thi little church. One o Asheville's distin guished citizens, th late Governor Lock Craig, once said to visitor who criticize the cost of living here "Yes, but it would b impossible to raise th cost to a point equal t the *privilege* of living here." There is more than a grai of truth in this hyperbole. The cost of living here i no doubt, higher than in places where there is les demand for the privilege of living. But it is wort it if one has the price. Many come who have th price. Million-dollar hotels are being erected fo tourists or summer visitors from the South and winte visitors from the North. Exclusive residence park are being developed for the home seekers. Other come for health, sometimes without the price an nearly always homesick, discouraged and lonely. It i among these that any church, however small, can fin a reason for its own existence. More than half of th members and some of the best workers of our churc originally came to Asheville for healing, either fo themselves or loved ones. This may help explain wh the church is noticeable for the kindness and friendli ness of its members. Flowers and little tokens o remembrance are constantly being carried personally t the shut-in and the lonely. Personal ministration i the underlying spirit and the pastor has only to men

GROUP OF ASHEVILLE BOY SCOUTS

n that help is needed in order to get an immediate d generous response. These attentions are by no eans limited by the bounds of the parish itself. The stor of this home missionary church has had occa- n to make many more calls upon shut-ins than in the gest parish he has ever served and no doubt some his own people may outdo him in this form of nistry.

One man, a Congregationalist and head of the old- firm manufacturing individual communion services, s been, since his own convalescence, indefatigable in nistering to others and in all the work of the church. is Christmas gift to the stor was a beautiful cket communion set for, k-room use.

Is not all this worth hile? This is written for ose who think so. The ome Missionary and urch Building Societies nk so, and also those o support them. So do r people down here, ne of whom give until hurts. One of our mem- rs, a widow in strait- ed circumstances who me from Massachusetts eral years ago to try to e for her children, said the pastor only a few eks before she died last nter: "Don't let the mittee forget me when y make the Every nber Canvass." She l been giving a dollar a ek for several years; d that in her case meant ing until it hurt. Some ings only a pastor ows, such as the living wing for the beloved id. And some who go ay do not forget. A ng wife, who had re- ned North with her rtially convalescent hus- d, wrote:

"I never dreamed until those years in Asheville t I could ever learn to love another church even re tenderly than my own home church in which I w up."

And listen to this from a letter to the pastor's wife: "I have often tried to impress upon Mr. Thrall and rself the immense amount of good I have received m our little church. I'm afraid I couldn't have e through some experiences without its support, and m only one of many who feel the same way. I rly love every inch of it, such a sacred place for me step into and take up my duties among those pre- s children. I can see the sun shining through the dows now and hear the voices singing 'Beautiful ght Sunshine.' I wonder if I'm just a wee bit homesick." Many other similar tributes have been paid.

Such kindly thought and speech by lovely people are among the things we think most worth while in our little church. But to turn the spotlight on it only seems to emphasize its littleness, and so its pastor, writing in response to a request, in thus revealing its littleness as compared with the old and powerful Southern churches that are near it, wants to let the readers of these words see it through the eyes of those who love it. It may possibly be long before it can stand alone, but Asheville is growing and already the church has had some share in the "unearned increment." Its site, though more than a mile from the center of business, would bring today several times what we paid for it eight years ago. It will not grow as in the North or in a city with a population more stable. It will still sometimes happen, as happened the other day, that the pastor may visit a home thinking to clinch a partial promise of new names for the church roll, only to discover that his "prospects" have taken wing.

RAISING THE FLAG AT SUNRISE

Yet even though it were always to be only a refuge for migratory birds, is not that a worthy and even beautiful calling, and certainly more worthy and beautiful than that of a game preserve run by rich men?

Our church with its Mayflower tradition may always be something of a stranger here in Dixie, but even so there will always be those who "as a stranger bid it welcome." And may it not have a place in helping bring about and guide the changes that are sure to come? For things are changing. We note a change even in the matter of strangeness. Some of the pastor's school boys still insist in their history examinations that the Pilgrim Fathers landed at Jamestown in the Mayflower in 1606, but it has been at least two or three years since he last heard his church referred to as the "Congressional Church."

We are writing for those who believe in spiritual values and can see the worth of littleness as such, when littleness has a quality and a mission all its own and fills a place no mere bigness could fill. But we are also writing for those who know that, even if size were in itself always to be desired, little churches, like little children may, if cared for when young and feeble, grow in time to be big and strong.

An Ounce of Prevention

The Youth Movement in America

"NO, we don't believe anything any more—we students."

"Just what don't you believe?"

"Well, the Bible. Its stories are just fairy tales—like Santa Claus. And the future—we die like the animals. And God—well, there isn't any."

I looked at her a moment in—I will not say consternation. It was rather dazed and dumbfounded curiosity. I wanted to use slang and ask, "How did you get that way?" But I looked without speaking, trying to collect the scattered fragments of my thought blown to pieces by this bombshell of unbelief.

I looked—and the sight was worth while. A tall, softly curving white-clad figure—white shoes and hosiery of silk; a creamy pleated skirt of wool, instep length; a blouse of shimmering white, and about it, dangling from her neck, one of these rainbow-colored silken scarfs. The face that topped this sartorial creation was no disappointment, "as sometimes is." Dark blue eyes looked out at me calmly from beneath a wide white brow. Brown, almost black, hair swept gently down to hide her ears. Bobbed? Who can say? It's Dr. Jekyll and Mr. Hyde—just a swift twist of the wrist with a net and the thing is done!

"No, we don't believe anything anymore."

There was no triumph or even satisfaction in the tone; rather an infinite regret. No beautiful pagan this, nailing the banner of her unbelief to the masthead; no brazen defiance of me as one who had challenged her right to think for herself. Only a gentle-hearted girl, but brave as the honest heart of her, groping in the twilight of her lost faith. I thought of another who in the long ago said sadly, "They have taken away my Lord and I know not where they have laid him."

Far into the night we talked. Already we had come to the end of the evening, telling one another of school experiences—she speaking of college life in a great university of today, I recalling life in a small college a quarter of a century ago. Her work in English—fiction and verse—I could match with similar efforts at school. An interest in athletics that remembered a victory for us over her university, great even then, leveled the barriers of age and time.

The years dropped away. I was young again. In the soft, rosy glow of the tall lamp, my eyes played tricks with me. I saw a lady beleaguered, and myself, a knight to rescue her from danger. My sword of dialectic philosophy, that had rested in its scabbard, lo, this triple decade, I drew forth. With awkward and ineffective blows I hacked away at the demon of denial that had possession of her spirit. I could not conquer and kill him; but, scotched and driven from her side, he is no longer a hero for her admiration.

With glistening eyes and with smiling lips, she gave me her hand at parting. "I am so grateful to you. No minister ever talked to me like this before. You made things so reasonable, and you didn't scold. I didn't know ministers thought that way."

"Yes," I replied. "There are thousands of Congregational leaders who talk like this, and thousands more in the other churches who believe the same as we do."

I left her framed in the doorway. Dark everywhere else, but she was surrounded by the light. May the night of her unbelief give way to the white hope that was born anew in her heart that night!

Why must these things be? Who is to blame that this Congregational girl, reared in a Christian home ideal in its atmosphere, living in a Christian land filled with churches—that she, and thousands like her should thus be led away from the truths of religion by the parallel study of truth in science and philosophy?

Some are disposed to blame the "Godless public schools" and universities—and with some reason though this is not the whole cause. Teachers of science, particularly, often go outside their specialty to spread skepticism regarding religious doctrines, who would resent intrusion into their field of study by any other scientist even. And a teacher of religion would be laughed out of court, indeed has been and rightly who seeks to contradict the scientist's dogma in his own field of research.

But we have no control and little influence over these men. We must seek safety for our young people in other ways. Two or three are apparent and of long standing. Right teaching in our church schools will leave no "fairy tale" impossibilities to be vulnerable points of attack. Student pastors in our university centers are in close touch with student life and though and can aid individuals in their difficulties, if they will but seek them out, as college preachers seek to aid them in the mass in public services.

One of the latest developments of the "youth movement"—this striking feature of life since the war—the religious summer school for students of all ages. Young people's conferences or assemblies have multiplied in numbers and increased in attendance since their inception some four or five years ago till they cover the country as the waters cover the sea. No less than three hundred and seventy were advertised this past season in all the churches. In new western states where distances to be traveled are measured by hundreds of miles, just as in crowded sections of the East, the movement has spread like wildfire.

In New York state two conferences were held this year instead of one and overflowing chapels attest the response of our youth with a forty per cent increase that bids fair to be repeated next year, such enthusiasm has been displayed by students and faculty. The mingling of youth and maturity, even of age, in sports such as hiking, swimming, baseball, tennis and so forth makes for healthy-mindedness and breaks the barriers of the years.

A three-year schedule for high school students—courses in world service, Bible study and methods—lead mind and heart to right ends. Regular hours, plain but abundant fare, frequent "sings," good-natured chaffing *en masse* at table, impromptu cheers, sunset talks, chapel, formal addresses, sermons, student-led meetings, movies, stereopticon lectures, P

rim Press library and books, ice-cream cones, trained urse, house-father and house-mother, a dozen counelors—college young men and women, two athletic irectors, and so forth, keep life crowded to the full o that many diversions, considered indispensable elsewhere, are not missed.

A parallel movement for children is the church vacaion school. The Young Men's Christian Association and Young Women's Christian Association camps; the Missionary Education Movement, Northfield and other similar conferences west and south, for college and high school students show how awake the Christian world is to the needs of our young people. The Youth Movement is on! We need not fear it. We have only to direct it. More power to the arm, the head, the heart of it!

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The Growth of the Acorn

By REV. ROBERT NEWTON WARD, *Miami, Florida*

TRUE to the Pilgrim heritage, Congregationalists have ever been the pioneers of religion in America. The religious history of the various towns nd cities of Florida shows that this statement is true.

Close to thirty years ago, when even the brightest isionary little dreamed of a city springing up, the tate evangelist of the denomination established and naintained regular services at what is now Miami. hen, under the beautiful spirit of comity that has ver existed between this denomination and the Presyterians, a mutual exchange was made whereby the resbyterians took over the work begun by Congregaionalists, and the Congregational field worker went lsewhere to carry on his task. That small beginning ecame the nucleus of what is now the First Presbyerian Church of Miami.

Later it became evident that Miami was destined to ecome a city of some prominence; and with its growth nd with the increase of numbers of Congregationalsts, the denomination again began efforts. In 1913 he state evangelist established the church here. The ollowing year a permanent site was procured and a rame edifice erected. In 1915 the building was moved o a new and more desirable location. The work noved along remarkably well, due to the generous and plendid assistance which was given the Home Missionry Society.

In May, 1919, the present incumbent, just released rom service in the United States Army as First Lieuenant-Chaplain in the World War, at the direction of he Home Missionary Society, arrived in Miami to ake charge of the work. He found exactly twentyhree members in the church. They were interested nd anxious to cooperate in every way.

In July he was instrumental in procuring a new ocation for the congregation at the corner of Northast Second Avenue and Twentieth Terrace. During he winter of 1920-21 work was begun on the new difice, and in July of the latter year the first service vas held, although the building was in an incomplete tate. The structure is now finished, representing an outlay of more than forty-five thousand dollars. Its rchitecture is of the Spanish type, the style that harmonizes with its tropical surroundings. It comprises main auditorium that will seat five hundred persons; semi-basement where Church School sessions are held, nd also social functions. The kitchen is fully quipped and is adequate to serve three hundred perons. The purchase price of the site was five thouand dollars, and today the land alone is valued at ixty thousand dollars, giving the congregation a propty worth well over the one hundred thousand mark. The Congregational Church Building Society was generous in its aid, having made grants totaling five thousand dollars and loans aggregating twelve thousand dollars. Today the church is counted among the so-called big churches of the city and its members are making every effort to have it continue in the list.

During the writer's incumbency the Junior and Intermediate Christian Endeavor Societies have been organized. Last month at the State Conference of Christian Endeavor held at Tampa, Florida, the Intermediate Society was awarded the state banner for the year for being the best all-around society in the state. A troop of Boy Scouts was organized in the spring of 1922 with the pastor as scoutmaster and it is today the most flourishing troop in the county. Mrs. Ward organized the Woman's Missionary Auxiliary, and the Ladies' Aid Society has been reorganized under the name of the Woman's Association. The women are doing a splendid work. The Church School is perhaps the most promising feature in the activities of the body.

Since the writer assumed charge of the work he has baptized sixty-one; received ninety-eight into church membership; married sixty-seven couples; and buried fifty persons, only one of whom was a member of this church. Due recognition has been accorded the congregation by the election of its pastor as state moderator for one year; moderator of the District Association two years; and president of the State Board of Directors of the Congregational Conference for four years. He is also president of the Miami Civitan Club; governor of the Directors' Club; and a director of the Miami Chamber of Commerce. Needless to say, his time is fairly well occupied.

Miami is a tourist city and during the winter the congregation ministers to hundreds of transients. In fact, a very large proportion of the church's activities is carried on among families that are not numbered with the members on the roll. From far and wide throughout the county comes the almost daily call upon the pastor for ministrations to those outside the flock. But, just the same, it is doing the Master's work. In time these efforts that are constantly being made will bear fruition and the congregation will show numerical growth in a marked degree. The opportunities are great and are being cared for as far as possible.

One very real need of this church is a parsonage. It would mean a large financial saving to the pastor and the congregation could a parsonage be procured, as rents are really exorbitant and property owners make no distinction between the permanent residents and tourists.

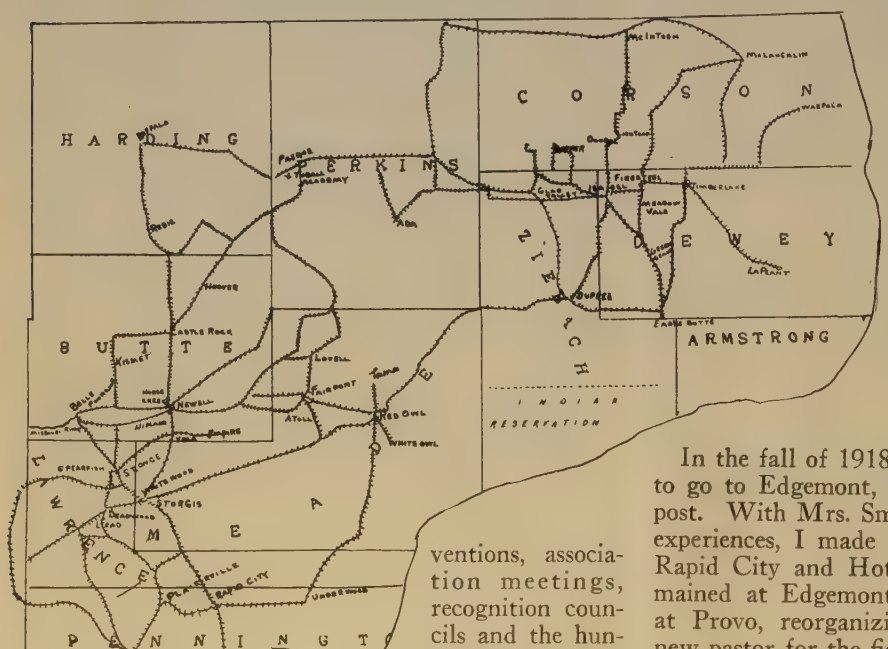
Nine Years on Prairie Trails with Lizzie

By REV. FRED SMITH, *Isabel, South Dakota*

IN 1915, during a pastorate at Newell, I yielded to the persuasions of Superintendent Perrin, sold my team of bronchos and purchased a Ford car. Feeling that it is only due to Lizzie that her life and works should not be forgotten, I have prepared this biography.

The map which appears elsewhere shows the principal trails used by Lizzie during her nine years of labor. Today, many of them have been replaced by graded roads, but Lizzie went over them many times while they were still trails, in all kinds of weather, enduring hardship like a good soldier, ploughing through mud, sand, snow and water, to meet appointments with a most marvelous record for getting there.

The entire magazine would be needed to tell the story in detail. Preaching, weddings, funerals, conventions, association meetings, recognition councils and the hundred and one things that make up life on a missionary field have required many journeys. To Lizzie also belongs the honor of carrying Superintendents Thrall, Perrin and Juell, Secretary Sanderson of the Church Building Society, Treasurer Baker, Miss Woodberry and other visitors from the East to meet their appointments. She generally chose those occasions to develop some internal trouble, but invariably succeeded in getting her passengers safely to their destination.



While I remained pastor at Newell, Lizzie's journeys were comparatively short ones. They were, as a rule, to neighboring schoolhouses for preaching services.

Some memorable cross-country trips were also made during this time, notably journeys to Thrall Academy with Superintendents Thrall and Perrin. Another long trip was to Isabel to meet Dr. Perrin and Mi Woodberry and take them back to Newell.

In the fall of 1916 I accepted the duties of Distri Missionary, living at Newell but preaching at Re Owl and St. Onge. It was during this period th Lizzie learned what trails really were. There we no roads in the section. I preached in little schoo houses, in farms or dance halls, and also in a litt school on a hill south of Fairport named Atoll, whe one summer a few families gathered on a few Sunda evenings. Lizzie had to stay out on most of these tri often in rain, snow and frost.

Several of the journeys taken stand out prominentl One year, immediately after the Christmas exercis at Red Owl, there came a three-day blizzard, durin which, urged by a reckless master, Lizzie started c the forty-five mile trip hon and finally arrived after se enty-two hours and adventur too numerous to be related. O another occasion she brol down at Fairport on the way Red Owl; and it was durin the time that we were waitin for repairs to be made th preaching was started at t former place. We also visite Kismet several times. This li tle settlement is now off t map, but the only sermons t people heard in three yea were three I was able to preac to them.

In the fall of 1918, Superintendent Perrin asked m to go to Edgemont, where the pastor had died at h post. With Mrs. Smith, who has shared most of the experiences, I made the trip from Newell by way Rapid City and Hot Springs to Edgemont. We r mained at Edgemont ten weeks, preaching there an at Provo, reorganizing things and helping to get new pastor for the field.

In February, 1919, I accepted the pastorate at Dea wood in the Black Hills. Regretfully we left Lizz behind, as the snow made it impossible for her to mak the journey, but later on we went back for her. Wit Deadwood, I had my old parish at St. Onge and Li zie soon learned to climb the hills as she had ploughe the prairies. The field was a hard one, but we ha many good times during the two years of my pastorat I took on as one of my tasks the post of visitor to t hospital and there I met and made friends with man people from the prairies of Wyoming and South D kota. We often toured the hills and there are fe trails around Deadwood, rough or smooth, that Lizz does not know. Some of them are graded and roc surfaced at the present time, but then they were simp trails.

After two years I received a call to Isabel, and, sin rail connections did not exist, we made the trip Lizzie, two hundred miles across country in Januar We went by way of my old parish of Newell to Fait

Dupree and Isabel. The car was open all the way and we had a most enjoyable journey.

Since coming to this field I have preached regularly at Isabel and Firesteel every Sunday and occasionally at Glad Valley, Gopher, Dougal, Light Gap and Meadow Vale. Lizzie continued a faithful help. Only three times in three years did she fail to get through and then—no other car could. The work here has prospered, largely because I have been able to visit the farms and ranches around these preaching points and make a host of friends. Lizzie has made possible the long journeys to Wakpala and La Plant with Assistant Superintendent Juell for recognition councils; to Dupree and Eagle Butte for Association meetings; to McIntosh, Timberlake and Dupree for Sunday School conventions.

Through the kindness and generosity of a gentleman in Florida, we now have a Ford coupé. This, however, does not mean that Lizzie has been retired and gets a pension. She rattles more than at first, but twice recently was pressed into service to help with a larger load than the coupé could carry. We hate to sell her and hope it will be possible for us to let her work as long as she can and die in harness as a good soldier should.

Perhaps someone may ask "What is the use of all this traveling? Has anything been accomplished through these meetings?" It is hard to measure spiritual values; but if someone is contemplating giving a car to another home missionary, I would say, by all means do it. I cannot tell of many churches started and some of the places where I have preached are no longer on the map. The people have moved away. Eternity alone will reveal the result of the sermons preached, of the homes visited, of the hymns sung, of the young lives influenced. For instance, our meetings at the little Atoll school were very few in number and only a few people attended. The offerings were not large enough to pay for the gas, but one day while we were in Deadwood a boy came to the hospital there sick unto death. His father and mother were with him and all three had been in the congregation at the Atoll school. I visited them at the hospital and late one night, with two Catholic nurses in attendance, I received his confession of faith and baptized him. A few days later there was a quiet funeral on the hilltop near the city and words of hope and confidence were read over the grave. This is one incident among many. The work is worth while and those who can help it on with gifts of money or cars may share with the missionary in the joy that is his reward, for

Nothing counts you, nothing helps you,
When you leave the sun,
But the love that you have given,
And the love you've won.

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Idaho Conference Quartette

OUR churches in Idaho suffer from lack of opportunity to fellowship one with the other. Separated by huge distances, they have not found it easy to clasp hands across forbidding mountains, wide desert stretches, or vast volcanic wastes. Consequently, the spirit of the churches has often languished, for it has seemed to them they were fighting more or less of a lone battle.

At the Mid-winter Ministerial Retreat, which was this year at Boise First, an idea had birth that has developed in quite an interesting way since that time. The plan is not new, but the working out of it has been so gratifying to us that it deserves some mention.

At the Retreat a Conference Quartette was formed, made up of Rev. W. D. Price, of New Plymouth; Rev. J. E. Sears, of Bruneau; Rev. D. D. Reese, of Ontario, Oregon, and Assistant Superintendent Rice, of Boise. For evangelistic and fellowship purposes plans were laid to visit several of the churches, a week's special services to be held in each, quartette work, with vocal and instrumental solos to be featured at each place, and members of the quartette to do the special preaching.

The following program has been carried out: A five days' series was held at Bruneau, where the interest grew each night. A full week was spent at New Plymouth in pre-Easter services, culminating in the reception of forty new members on Easter morning. The following week services were held at Ontario, Oregon, and the interest deepened with their continuation. Meetings are planned for Council, Idaho, a little later in the season.

It is our hope that the plan can be worked out more

THE IDAHO QUARTETTE

in detail next year, making it possible for each church to receive visitation and special services. The hunger of the people in most of our towns for music, both vocal and instrumental; their willingness to come night after night to hear the message as well as to listen to the music, point to the wisdom of attempting some such system of visitation and evangelism in our scattered Idaho churches each year.

Time to do the work, strength to stand up under the additional demands the work makes, money to finance the long trips—these are problems to be met. That they will be met we are confident, for all the churches in Idaho and Eastern Oregon need some such touch from the hands of a friendly brother that a few of them have received this year.

Concerning the Department of Rural Work

By Director MALCOLM DANA

THE Department is really one individual who is on the wing most of the time trying to cover a parish co-extensive with the United States of America and frequently hard put to it to explain just what manner of man he is or is intended to be. Usually taken for a traveling man, drummers at the hotel or on the train sidle up to him asking, "What's your line?" The answer most nearly satisfactory is, "I am an ecclesiastical promoter." Often introduced as a "rural expert," the writer pleads guilty to the charge, since he has heard an expert defined as "a very ignorant man far away from home."

The Director of the so-called Department of Rural Work is in reality a field specialist, associated with the genial and tireless Secretary of Missions. His modus opperandi is that of visiting typical fields and ministers, making a study of both, and then trying to promote an equipment and program which will fit because made for the particular place where they are to be used. Standardized plans, whether of sermons or equipment, are anathema since they do not proceed from survey to service.

The one great effort of the Department is to get minister and people to appreciate the bigness and importance of the country parish as an integral part of the present great agrarian movement. Country people are given to patronizing themselves and their own environment, saying, "Our minister is not much of a man or he would not be here," thus leading that individual to think, "I am not much account or I would be called elsewhere." By personal contact, an ever-increasing correspondence, and by furnishing literature, plans and other helps, the Department of Rural Work tries to exalt the country parish and its crucial importance. It still works at the source and fountainhead of the stream of youth flowing cityward and it supplies seventy per cent of the membership of urban churches. The country church, as a force rather than a people, can again become central or continue to abide at the far circumference of things. To do the former it must adopt the modern machinery and methods that scientific agriculture and the farm enterprise is using on every side. The rural problem is today one of preserving a sufficient population upon the soil, a population sufficient in quality rather than mere quantity. This is the opportunity of the country minister and his church.

Each field visited by the Director of the Department of Rural Work is unique in itself, presents its own problem and opportunity, and calls for individual study and treatment. This constitutes the variety which is the spice of a peripatetic career. Most of the work of the Department is ordinary and out of sight. Sometimes it is spectacular and romantic. Let us look at two or three parishes and their recent specialties of a not very extraordinary sort.

Much has been said and written about the Plateau Valley Larger Parish where churches had existed for years without making any great impact upon the thirty-five hundred people in the Valley. The Larger Parish effort, with its dual ministry and seven-day-a-week program, has been effective. Today the cow

A HOSPITAL IN A LARGER PARISH

punchers themselves will go out on a Sunday afternoon to help raise the budget for the ensuing year. The latter has increased two hundred and fifty dollars each season. A new trail is being blazed in a ministry of healing! Medical missionaries are as much needed in America as overseas in so-called heathen countries. Faith Hospital, the second Congregational hospital in America, has been established as a powerful adjunct to the Plateau Valley work. Sick mothers, hurt cowboys, needy children, have no longer to be taken forty miles down the canyon to the nearest hospital but can be treated close to home. The hospital was made possible by the financial sacrifice of Mr. and Mrs. Isaacs, formerly on the Plateau Valley staff, and the Church Building Society.

Poor equipment and ill-conditioned church properties are the usual limitation of country work. Better might be had if minister and people had vision and realized that a picayune asking gets a picayune response. The Director recently visited a place which had the all-too-common idea that raising the church and putting a basement under it, or beautifying the exterior appearance of the old structure without getting much additional equipment, was quite an ambitious attainment. As a matter of fact, no church building is warranted or will be efficient which is not a result of a careful study of the community needs and opportunities. Every church should be a community church in the sense that it conceives of its work as that of building up the community. Such a program of the church plus the Young Men's Christian Association or Young Women's Christian Association adapted to the situation calls for a building that can truly be a community center. The Director argued for this sort of an undertaking and a better paid minister who need not be less a true man of God because he was a social engineer and community builder. Laymen and those who have never given to the church, rise to such a presentment. This church, which has the field virtually to itself, has its face set toward such achievement.

An agricultural background and knowledge is a great asset to any country minister. It is well nigh essential. The Director had heard of a minister way up in northern Minnesota who was much written up by farm papers as a man of this sort, and he went up to study the man and his work. One experience tells the story. On a Sunday the minister and Director at-

tended the monthly picnic of the Hiram County Club. A sumptuous dinner such as farmers "flat on their backs" seem always to provide was enjoyed and after it quoits and lakeside wanderings. About three o'clock seats were improvised in the shade back of the farm house and the visitor spoke to the men, women and children seated there. Then the local minister led the men folk to the barn yard and talked to them, using a Jersey heifer as a text. The sermon was interesting and a sample of preaching in terms of farm environment. The speaker made the point that the calf was registered only on one side and would therefore bring on the market only ten or fifteen dollars, whereas if its parentage had been registered on both sides it would have been worth seventy-five to a hundred and fifty dollars. So much for the material argument for blooded stock! But the duty of improving the farm herds was a religious duty since it was not in the Almighty's plan to continue to breed "scrubs" any more than it was his will that a farmer should run his land failing to remember that he held it only in trust and in the interests of generations yet unborn who must live on that land. Laziness in these matters was a cardinal sin together with thoughtlessness, a worse sin! The speaker was visiting in a home where pure-blooded stock was the passion and rule. The farmer's daughter entered the room, a clear-eyed, finely built and healthy "pure-bred." Just then an auto drove up and out got a pimple-faced and sallow-complexioned human "scrub" who soon drove off with the daughter. Asked, "Who is that young man with whom your daughter drove off?" the father answered, "Oh, I don't know. Some young feller that Mary has taken up with." The point was evident! Knowing about poultry, pigs and cattle is a valuable acquisition for the rural minister. The Minnesota man is holding boys and girls to the farm by his interest in their pig and calf clubs. He teaches morals and religion in unique ways.

Speeding up work with foreigners is becoming a specialty with the Department of Rural Work, since the future American is not going to be a full-blooded Yankee but a composite of all the different strains finding their way into the United States. For years good people have been praying for the heathen over seas and sending them money and missionaries. God has now brought these very peoples into the midst and made them near neighbors and members of the body politic. The best Americanization is making and keeping them one hundred per cent Christian. And yet plea is made that "they are not of our religion" and "their own church should minister to them." Down in Arizona a Bible class meeting in a commodious little neighborhood house, discussed the Mexican situation. The latest word is that one of those present has asked the privilege of taking up a real work for the nearby Mexicans. This is blazing a trail. Wherever a rural church is up against the foreigner, in regions fast becoming like countries over seas, such doing is a clear and bounden duty. All honor to the Arizona organization that is lighting the way in that section! Other churches are following the gleam.

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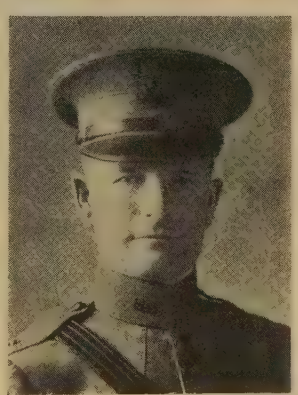
Our Chaplain Service

NO other Protestant denomination can boast so many army and navy chaplains, in proportion to membership, as the Congregational. It happens, too, that the Chief Chaplain of the Army, Colonel John T. Axton, and the head of the Chaplains' Corps in the Navy, Captain Evan W. Scott, are both Congregationalists. No wonder, then, that the Home Missionary Society finds a peculiar pleasure in providing an incidental fund for each of our chaplains for the purpose of making his work more effective. For it will be remembered that, while Uncle Sam pays his chaplains' salaries, he does very little else by way of material assistance. Our army and navy representatives find it of distinct value, therefore, to have on hand a small fund from which to purchase song books, pay the rental for a good moving picture or provide some special remembrance for a service man on the sick list. The amount paid to each chaplain for such uses, while only $300 a year, has elicited words of sincere appreciation.



CHAPLAIN WATKINS
FORT EUSTIS, VIRGINIA

Our chaplains and their stations are as follows: John T. Axton, Chief, Washington, District of Columbia; William A. Aiken, Fort Porter, New York; John T. Axton, Jr., Fort Wayne, Michigan; J. J. Brokenshire, Navy, Charleston, South Carolina; Samuel B. Knowles, Fort Slocum, New York; Mylon D. Merchant, Fort Adams, Rhode Island; Maurice W. Reynolds, Fort Sill, Oklahoma; C. Robert Watkins, Fort Eustis, Virginia; Earl H. Weed, Governor's Island, New York; Stephen R. Wood, Langley Field, Virginia; Evan W. Scott, Navy, Washington, District of Columbia; J. J. Brokenshire, Navy, Charleston, South Carolina.

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A Missionary Investment in Idaho

By REV. JOHN LEWIS JONES, *Challis, Idaho*

ON the western side of Round Valley, sixty miles from the nearest railway terminal, lies the village of Challis, county seat of Custer County, Idaho. In this immense expanse of country the little Congregational Home Missionary church has for many years ministered to the scattered population. This short narrative tells something of the high tide of the winter's activities and the ebb tide of summer work.

It has not always been possible to reach outstations because of the distance and other reasons, but we have kept in touch with the people. Many Mormons live out on the ranches, and they always seem glad to welcome the pastor of the Congregational Church. As a rule the women are more loyal to the Mormon church than the men, but when there are children, and generally there are a number, they are glad to have them attend our Junior Christian Endeavor meetings and Sunday School. Their country has been hard hit this year, not only by the financial depression among farmers, but also by a drought that threatens to cut off all feeding on the ranges. Many farmers have lost their ranches by foreclosures. This, of course, affects our work, making it hard to raise funds for necessary expenses and benevolent work, but we are hoping for better times.

The enthusiasm of our young people is a real inspiration to the minister. A few days before Easter they decided to hold a sunrise prayer meeting on that day on a hill south of town. The church bell rang at six o'clock on Easter Sunday and the young folks came in from all directions. They were led on their journey by the Christian Endeavor president, Professor Mitchell, a teacher in the high school, one of the deacons and the pastor. Professor Mitchell led the meeting and his boys' orchestra added much to the interest of the occasion.

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Andrew Gavlik—Missionary Pastor

NOTE: *We are publishing the following report from Rev. Andrew Gavlik at the suggestion of Superintendent Grauer of our Slavic Department, who believes that readers of* THE AMERICAN MISSIONARY *will be interested in reading the brief account of the way in which Mr. Gavlik's congregation showed their appreciation of his twenty-five years of service at Duquesne.*

IT does my heart good to say that the condition of the church in general is exceptionally bright. The spirit of the people is fine. Goodwill and harmony prevail and, considering all circumstances, the attendance is very good.

Recently a campaign was made for a children's hospital to be built in Pittsburgh. Duquesne contributed thirteen thousand dollars, of which our church gave forty. Also there is one of our members in the tuberculosis institution at Cresson whom our people are very glad to help. She was a great help in our church and we are happy to be of some assistance to her in her illness.

On the third of July the preacher received a very joyful surprise from the members of his church and from a good many of its friends. An unusually large number of people were present at the meeting, but that frequently happens and he thought little of it. However, when the meeting had been opened a number of folks who had gathered in the basement began to sing and march into the church. When they appeared the pastor began to realize what was taking place and that they were showing their appreciation of his years of service with them. One after another the older brethren spoke of their own experiences and work. Refreshments were served and a fine mahogany library table was presented to the minister and his family. Wishes for another twenty-five years' pastorate were numerous.

If only we could sell our old church, we could begin to build the new one, but the old building is in our way. We have a site for the new house of worship already paid for and there are about fifteen hundred dollars in the bank toward the building. In addition the work at the mills has slackened somewhat and, of course, outside our own people it would be harder to get help toward its erection than if the mills were running full time. Well, we are under roof, and, God willing, the new church will come some time. We are praying for it.

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Twenty Years in One Field

By REV. T. A. EDWARDS, *Chatham, Louisiana*

NOTE: *Another of our valued workers who has spent a lifetime in the service of his Master is Mr. Edwards. He does not claim to be an author in any sense of the word, but says that if this record will in any way benefit the cause he will be glad to have it used. He serves four churches in this part of the Southland.*

THE writer arrived in Jackson Parish, Louisiana, in 1903. In 1907 Equality Congregational church at Eros was organized with fourteen members. Over a hundred have been added to the number since that time and some have gone forth to tell what the Lord has done for them. At present the membership is only fifty-eight, but all are putting forth their best efforts for the work. There is a fine Sunday School with a membership of sixty-four. We rejoice in the fact that many people in the parish regard our church as the leading one of the community. It is located in a rural district, surrounded by beautiful villages and ere this year comes to a close will have a first-class state highway going through it. The people are farmers, but the only market is for cotton, which of late years has not paid owing to the devastation of the boll weevil. When the highway which leads to the enterprising city of Monroe is completed these farmers can raise all kinds of products and will be able to place them on the market within two hours. At present we are suffering from the worse drought in thirty years and it is impossible to tell just how it will affect us later.

Drue Church, which also is a part of my parish, is thirty miles northeast of Equality, in a thick settlement near the fast-developing city just mentioned—Monroe. It was organized in 1911 and it has had a membership of one hundred and twelve. At present there are sixty-eight persons affiliated with it.

Union Church is eleven miles northwest of Drue.

This is the oldest organization on my field. It has gone through many trials, but it has survived them all and, judging from the number of bright young people which attend its services and its splendid Sunday School, it has a bright future.

Pleasant Hill, nine miles west of Monroe, in a sparsely settled community, for five years held its meetings under a brush arbor. Somewhat later a nice little house of worship was erected. The community is made up of small farmers. The future of this organization seems assured.

I cannot bring this brief narrative to a close without speaking of the wonderful help our Ford car is to me. It would not be possible to look after all these churches without it. May the dear Lord bless the donor.

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The C. H. M. S. Treasury

CHARLES H. BAKER, Treasurer

COMPARATIVE STATEMENTS FOR JULY AND AUGUST

July, 1924	This Year	Last Year	Increase	Decrease
Contributions	$10,379.83	$16,801.07	.....	$6,421.24
From State Societies	3,757.68	2,745.14	$1,012.54	.....
Total	14,137.51	19,546.21	.....	5,408.70
Paid State Societies	3,162.74	5,108.06	.....	1,945.32
Net Available for National Work	10,974.77	14,438.15	.....	3,463.38
Legacies and Matured Conditional Gifts	$62,675.00	$5,540.08	$57,134.92	.....

Four months from April 1st, 1924	This Year	Last Year	Increase	Decrease
Contributions	$50,432.91	$49,713.44	$719.47	.....
From State Societies	15,571.31	14,854.98	716.33	.....
Total	66,004.22	64,568.42	1,435.80	.....
Paid State Societies	16,582.22	12,667.60	3,914.62	.....
Net Available for National Work	49,422.00	51,900.82	.....	2,478.82
Legacies and Matured Conditional Gifts	$66,416.31	$29,154.88	$37,261.43	.....

August, 1924	This Year	Last Year	Increase	Decrease
Contributions	$4,058.60	$6,211.52	.....	$2,152.92
From State Societies	5,057.87	5,470.35	.....	412.48
Total	9,116.47	11,681.87	.....	2,565.40
Paid State Societies	785.99	1,702.34	.....	916.35
Net Available for National Work	8,330.48	9,979.53	.....	1,649.05
Legacies and Matured Conditional Gifts	$21,947.17	$8,427.80	$13,519.37	.....

Five months from April 1st, 1924	This Year	Last Year	Increase	Decrease
Contributions	$54,491.51	$55,924.96	.....	$1,433.45
From State Societies	20,629.18	20,325.33	$303.85	.....
Total	75,120.69	76,250.29	.....	1,129.60
Paid State Societies	17,368.21	14,369.94	2,998.27	.....
Net Available for National Work	57,752.48	61,880.35	.....	4,127.87
Legacies and Matured Conditional Gifts	$93,073.48	$37,582.68	$55,490.80	.....

WE note with regret that contributions to the National Treasury of the Home Missionary Society show a decrease over last year both for the month of August and for the five months of our fiscal year, begun on April 1. That this should be true, in the face of the great need for advance in many different fields, is a matter of real concern. Our "overhead" will not be increased by the employment of additional missionaries, but such employment requires additional funds. Surely we must turn the decrease shown above into an increase, so that home missionary endeavor may be prosecuted with renewed vigor! The hope of the world centers in America. The hope of America lies in her evangelization through the Good News about Jesus Christ. Into every fibre of her being this spirit must enter. In every hamlet, at every cross-roads, on every frontier, this Gospel must be preached and taught and lived. Your Home Missionary Society has undertaken a part of this great task, but to work most effectively it must receive increased funds. Loyal friends everywhere, delay not to help! Hand your gift to your local treasurer of benevolences with the request that it be forwarded at once, or send it direct to the national office, 287 Fourth Avenue, giving the name of your church, and stating whether or not you desire your contribution to be divided with the Home Missionary Society of your own state.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately 24 per cent. Income from investments amounts to 22 per cent. Contributions from churches, societies and individuals afford substantially 54 per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 9.8; Iowa, 30; Kansas, 5; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

CONGREGATIONAL CHURCH BUILDING SOCIETY

"The Church in a Garden"

Central Union Church, Honolulu

By ALBERT W. PALMER, D.D.

WHEN I was in Japan in 1919 I was greatly impressed by the beauty of the setting of the Japanese temples, and the thought occurred to me: why should not a Christian church in Honolulu be set in a beautiful tropical garden instead of on a noisy and angular street corner? When the Dillingham location of eight acres, with many beautiful trees and plants, was selected it made possible this dream of a church in a garden.

The church that has been built is colonial in design as a tribute to the early missionaries who came from New England a hundred years ago. We were fortunate in securing Ralph Adams Cram of Boston as the architect. After visiting Honolulu and studying the local situation he heartily concurred in the selection of a colonial style of architecture and set to work to produce as beautiful a spire as possible and to design an interior which should be somewhat more architectural and worshipful than the box-like interiors of most colonial churches. To meet local climatic conditions it was also necessary that the auditorium should open out on both sides into the garden. This was done by a series of French doors, which make the auditorium almost like an outdoor pavilion.

HONOLULU, HAWAII, CENTRAL UNION CHURCH

The beauty of the spire has been in evidence for several months past to all who have traveled up and down the city. Indeed, it is visible from almost every part of the city. But the beauty of the interior is a revelation to almost all of us who have entered it for the first time during the Holy Week and Easter services. White and chaste according to the best Georgian tradition, the room is still soft and pleasing to the eyes, because the pews and chancel paneling are in natural redwood, and because at the end of the church toward which the congregation looks there are no windows to shine in the eyes but only a beautiful cross with trefoil ends, and above it a scripture text "Love Never Faileth." High above all this is the beautiful blue coffered ceiling of the chancel. All the rest of the church is in soft gray whites and grays.

The minister conducts the service from a reading desk in the very center of the chancel. High above him is the choir loft which will hold a chorus of sixty voices on special occasions. At the minister's left is the organ console, and directly below him the communion table, half encircled by the curving seats on which the ministers and deacons sit for the communion service. One of the most attractive features of the new church is the pulpit, which is of an old-fashioned colonial type, quite high, with a graceful sounding-board canopy above it. This is located on the kaimuki side of the church and brings the minister into very close and friendly relationship to the congregation when the time comes for the sermon.

The organ is located in the ewa-mauka corner and so arranged that by opening certain windows it can be heard outdoors as well as in, thus adding to the practical value of the outdoor auditorium alongside the church. This organ is a very beautiful one, made by the Skinner Organ Company of Boston, Massachusetts, and is given in memory of Joseph Platt Cooke by his wife and children. It has thirty-two stops, including chimes and harp. Its perfection of tone and balance is largely due to the careful study and designing of it by Professor Andrews of the organ department of Oberlin College.

On the same side of the chancel as the organ and on the floor of the church will be installed later a baptismal font, the gift of Miss Jane Parke as a memorial to her mother, Annie Severance Parke.

High in the spire is an octagonal section with windows, called "The Lantern," illuminated by electric

lights whenever the evening service is in progress, and below this is another section of the spire called "The Belfry," in which are installed the new set of Deagan chimes. These chimes are operated electrically and can be played from a keyboard resembling a child's piano, installed near the organ.

Back of the church is what is called "The Educational Quadrangle," which consists of five low one-story bungalow buildings, one for each department of the Sunday School. These buildings have concrete floors, cream colored ceilings and light gray walls with gray furniture to match. They are very attractive, giving each department an assembly room and each class a separate classroom or alcove.

ALBERT W. PALMER, D. D.

Nearest Punahou Street is the Senior Department building, almost under the big tree; then comes the Intermediate Department, which partly surrounds the old swimming pool. This department, which includes seventh and eighth and freshmen grades, is the age for boy scouts and girls' clubs, organizations which will meet week days, and doubtless appreciate the swimming pool. Proceeding in a kaimuki direction one comes to the Primary Department building for grades 1, 2 and 3, then to the Kindergarten building, which, with its kitchenette, is designed to be used for young people's meetings and other gatherings which may want to serve light refreshments. Finally, one comes to the large Parish House which not only houses the Junior Department and Sunday School office and supply room, but is also equipped with moving picture booth, stage, dressing rooms and a thoroughly modern kitchen. In this building will center the social life of the church—suppers, lectures and entertainments. Eight hundred can be seated and five hundred served at tables.

The Manse, in which the minister's family resides, is also on the grounds, and in one corner there is to be erected a small cottage for the custodian.

This new church is the great-grandchild of the chapel for seamen, erected in 1833. In 1850 a church was organized, called the Bethel Union Church. Later a separate church for residents was formed which became the Fort Street Church. The two churches united in 1887 under the name of the Central Union Church. The united congregations erected a new house of worship in 1892. This has now been replaced by the present edifice on a new site. It has welcomed members in the last twenty years from forty-five different branches of the Christian Church.

The whole equipment represents eight and one-third acres of land and an investment, including the purchase of the land and the organ, of approximately $550,000. This is approximately the cost of an up-to-date sugar mill or bank building, and the willingness of Honolulu to invest this amount of money in a modern church equipment indicates a faith in the importance and value of the spiritual and character-building side of life as not inferior in its claim for adequate housing and equipment to those organizations which are primarily commercial and industrial.

INTERIOR, HONOLULU, HAWAII, CENTRAL UNION CHURCH

The New Church in San Ysidro, California

SAN YSIDRO is beautiful for situation. The Mexican hills to the south and the sounding sea on the west give it a very attractive skyline. The town of a thousand people had no church edifice, though a Congregational church was organized there twelve years ago. Recently the people felt that they must "arise and build," and the Rev. C. R. Shatto, our pastor in National City and also the pastor in San Ysidro, has sent in the following story of the dedication:

"The dedication of the new house of worship at San Ysidro occurred on Sunday afternoon, June 29, at three o'clock. Dr. Roy H. Campbell of the First Church, San Diego, and moderator of the Southern California Congregational Conference, preached the dedicatory sermon. Greetings were read from two former pastors, Rev. Josiah Poeton of Claremont, and Rev. J. B. Toomay of Ontario, and given in person by Rev. G. R. Lockwood of Chula Vista. Four visiting pastors brought greetings from their churches, and Dr. G. F. Kenngott of Los Angeles presided and preached at the evening service. The dedicatory prayer was offered by Dr. E. S. Hill, pastor emeritus at National City, who was present at the organization of the San Ysidro church about twelve years ago. Special music added to the pleasure of each service, and a delicious luncheon was served by the ladies of the church. A liberal offering was made toward the doubling of the program of work to be put on in September.

SAN YSIDRO, CALIFORNIA, CONGREGATIONAL CHURCH

"The acting pastor, Rev. C. R. Shatto, reported on behalf of the building committee that pledges to be collected would provide for outstanding bills, leaving no indebtedness except to the Building Society. This achievement is due in large measure to the labor contributed by the men of the community, with assistance from the National City and Chula Vista churches, after the plan of the old-fashioned 'bee.' More than thirty men worked with their hands and teams upon the project, a total of approximately two hundred and fifty days—thirteen men being the largest number working any one day. One man alone, the treasurer of the church, donated sixty-five days of labor, which makes him, we believe, the 'banner layman' in that line in the whole country. At least we shall believe it until we hear of some one breaking that record. He hails from Massachusetts and is beyond the threescore-and-ten line. That represents the community spirit developed and the fellowship among the nearby churches. One hundred and fifty pledges were made toward the total of $6,000 which the building cost, the labor being estimated at the low figure of five dollars a day, flat rate.

"No one who has seen the building questions its beauty and suitability to the local needs. The audience was large and enthusiastic. Next Sunday eight new members are ready to join, and definite plans are made for an aggressive campaign in the fall. Rev. C. R. Shatto has led in the building project and will continue as acting pastor at San Ysidro for the present, not neglecting his successful work at the home church, where twenty new members were recently received.

"It will be remembered that San Ysidro is just across the line from Mexico, facing Tia Juana and practically a part of it; and that this church is in the extreme southwest corner of the country, with the ocean but a mile or two westward. The appropriateness of the Mission style of architecture, with the electric cross flashing its gospel message across the border, will be apparent to the thousands of tourists who pass within a block of it on the great highway. It stands there 'by the side of the road, to be a friend to man'—the only church in the town.

"This story shows the team-work that went into this whole project, proving again what can be done in a difficult situation and stimulating one's faith in humanity. The picture shows but a small part of the large audience that gathered at the dedication—others had scattered before the photographer came.

"We are certainly grateful to the Building Society. Without its help no such building could have been constructed. It took every factor to accomplish the end, and you may feel assured that the local people did their full share."

Here in this little border town this young church will exalt Christ and his way of life. It will show that America cherishes religion, recalling what President Coolidge said: "It was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We cannot in our generation reject the cause and retain the result." Standing as a beacon in that remote corner of our nation, it will make the light of the gospel ideals shine in both California and Mexico. The two Republics will both be blest.

The New Parsonage in Crestview, Florida

By MISS IDA F. LOCKWOOD

WE have had so much rain since the first of June that the work on the parsonage was delayed, as the roof was not on before the rainy season began. This is the cause of my delay in sending this story of our new parsonage.

I got some snapshots last week and sent them to Pensacola for developing and printing. They were returned this morning, so I am sending them on to you.

Crestview is "the Blueberry Center" of West Florida, and is developing slowly but surely. It is fifty miles east of Pensacola on the main line of the L. & N. from that city to Jacksonville. The highway, the "Old Spanish Trail," between these two cities passes through Crestview. A branch of the L. & N. Railway runs from here to Florala, on the state line thirty miles due north. The town is new and well laid out to grow. When the county of Okaloosa was formed a few years ago Crestview was made the county seat. We have a fine, new courthouse.

Our church—Christ Congregational—was built about thirty years ago. It has fostered every other denomination here and was for many years the only church building in the town. In fact, there is a small room which was built on the side for civil and other public meetings. I am told a famous murder case was tried in this small room.

There are several other churches here: Methodist Episcopal and Southern Methodist Episcopal, Baptist, and the Presbyterians are planning to build. I should judge about seventy per cent of the people here are Missionary Baptist. Their pastor resides here. He is the only resident pastor.

Our people are few in number and were just ready to sell out to the Presbyterians when Superintendent McQuarrie came on the scene late in 1923. He rescued the remnant as a "brand from the burning" and began a vigorous campaign to build up our work here. He spent a great deal of time on the field until April first, when he placed me here in charge of the work. He had solicited pledges up to about $1,500 toward the building enterprise, collected some of the funds and gotten together some of the material when I came.

REV. IDA F. LOCKWOOD

We have very few children in the church, but there are quite a number of children in the town who are not now attending any school, whom we hope to get into our Sunday School. We reorganized our Sunday School here on May twenty-fifth, and Miss Addie Duke is superintendent. She is our summer worker from the Atlanta Theological Seminary. We have only eighteen now enrolled, but we are growing. We had a Children's Day service on July thirteenth and had thirteen children to take part. Some few of them are in other schools, but asked for a share in the program.

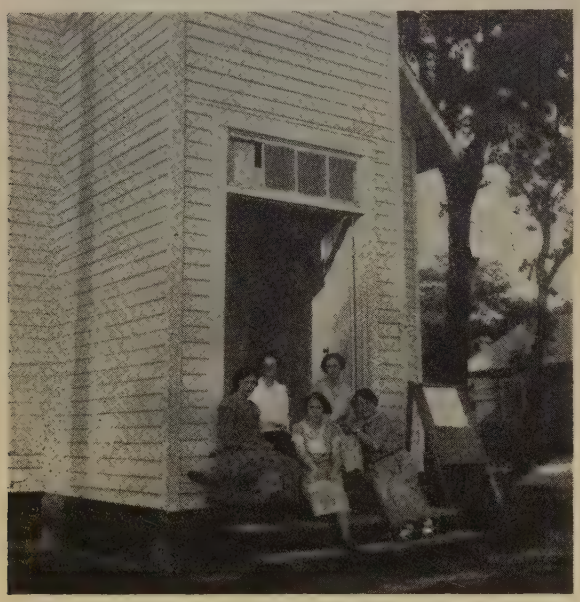
Our hardest problem is to raise money. I think our people, for the most part, are doing well in their way, but some lack vision. I feel God is helping us because we could not have carried on the work thus far had he not moved the hearts of the people to give and work in a way that surprises even themselves.

I certainly appreciate the wonderful way our Societies stand back of us on the field. I shall always strive to be worthy of the confidence and cooperation given me. It is certainly a great privilege and pleasure to be permitted to serve these people.

BUILDING THE NEW PARSONAGE, CRESTVIEW, FLORIDA

New Equipment for the Sunday School

THE modern church finds it imperative to make better provision for religious education than formerly. Half a century ago many churches had the children remain in the pews of the meeting-house after morning service, and the teacher, standing in the



AT THE CHURCH DOOR, CRESTVIEW, FLORIDA

pew in front of a class, gave a half hour of teaching. This being unsatisfactory, the basement was finished and fitted up for the school. As many basements were dark and damp, some churches built an addition to the rear of the auditorium which gave brighter and more wholesome quarters to the school.

But the modern methods of religious education demand something better still. These call for six departments in a large, up-to-date school: 1. Kindergarten, 2. Primary, 3. Junior, 4. Intermediate, 5. Senior, 6. Adult. Each of these departments for greater efficiency should have a separate room and each class should also have a room of its own. This demands far greater floor space than was formerly thought possible. Abundant provision must also be made for light and air.

The new parish house is called for to meet these needs where the church is strong enough to secure an ideal equipment. This may be a separate building alongside of the house of worship, joined to it by a cloister or corridor. Or it may be a building immediately connected with the main church at the rear, but much larger and more elaborate than the ordinary chapel addition. It is usually two stories in height, with a good basement.

There is strong objection in many quarters in these days to putting any part of the church school in the lower regions. Someone has said, "To put the Sunday School in the basement means the debasement of the Sunday School." Especially is it regarded as a great mistake to put the Kindergarten or Primary School there. The little children, it is held, should not have to climb stairs nor be shut away from the sunlight, nor incur the risk of being in a damp, dark, cellar-like room. Give them a bright, cheerful, attractive room on the first floor, is the demand.

The basement, therefore, is reserved for other purposes than the school. Perhaps there is a gymnasium and bowling alley there. Perhaps the kitchen and dining room are there. It can be made perfectly dry and wholesome if rightly constructed, and be a very useful part of the building.

Of course, the need for a full provision for all the social, educational and recreational departments of church life has to be met in the new parish house. Many rooms are required for these various purposes, and they add greatly to the usefulness of the church as a community center. The cost of this modern equipment is often large. It is sometimes a greater load than the church unaided can lift. Then it is apt to turn to the Society of the Helping Hand with the request for a grant or loan.

The many requests for assistance in financing the erection or reconstruction of parish house or Sunday School buildings indicate that a large number of our churches are wide awake to the necessity of providing a modern equipment for religious education.

If a church is planning to add a modern, up-to-date equipment for its Sunday School, two things are important: first, a visit to the best examples of such work; and, second, a first-rate architect to draw the plans.

POMPEY'S PILLAR, MONTANA, CONGREGATIONAL SUNDAY SCHOOL

If a committee can have a first-hand view of a modern Sunday School building it will be of great assistance. After that, an expert should draw plans and specifications that no mistakes may be made.

Completing the Collbran Equipment

IN the Larger Parish of Collbran, Colorado, the church we helped to build there twenty years ago, was not sufficient for all the community needs. It is the center of Plateau Valley, twenty miles long and four miles wide. There are about four thousand people resident in it. To provide for the educational, recreational and social needs of this great group we have recently aided in completing a fine community building, with gymnasium, social rooms, offices and other accessories.

FAITH HOSPITAL, PLATEAU VALLEY, COLORADO

But that is not enough. People will get sick or have accidents even in that salubrious altitude. They are remote from hospitals. Fortunately the former pastor, Mr. Isaacs, had built for himself a good house which, on leaving, he offered to the church at a bargain price to be used as an infirmary. This society is helping to secure it and the generous women of Connecticut are lending a hand through us. The healing ministry of the church will add immensely to its usefulness.

A letter received from the Collbran pastor, Rev. W. D. Barnes, gives a graphic account of the situation:

"Events have moved faster than the whirling world in hospital matters, but I write where we stand today.

"After receiving your letter, bringing word of the action of the Committee in appropriating aid toward our infirmary we immediately called all subscribers together. They voted to incorporate and elected the Board of Trustees. A majority of these are women, for they believed that at the start at least, the hospital would be mainly needed for expectant mothers.

"To show that God is blessing the enterprise, Mrs. Omri Daniels, Sr., of Grand Junction, has accepted the duties of matron, and her husband will be the caretaker. Mrs. Daniels is fifty-nine years of age, and a strong personality. She began nursing thirty-five years ago in Pierre, South Dakota, where she was known as "The Pioneer Nurse," caring for confinement cases. She often attended these alone, because twenty miles from a doctor. Later she went to Spokane, Washington, caring for "Suitcase families," so called because the young lumberjacks with wives could pack all their belongings into a suitcase. Later she came west, has nursed steadily for fifteen years and for the last two years she has been in Grace Hospital, Grand Junction.

"We are fortunate in being able to secure the services of such a capable and experienced person as matron. She will be a blessing to Plateau Valley. Her knowledge and experience will be invaluable in meeting the problems that will arise.

"She came to take charge about April first, as several families were asking to have the hospital opened as soon as possible. Mr. Daniels will serve as orderly, care for the furnace, keep a garden, care for a cow and keep chickens. We plan soon to have a "Chicken Shower" which will cause lots of merriment; at the same time provide fowl with which to furnish fresh eggs for the patients.

The rates adopted, which seem very low, were these: Fifteen dollars per week for room, meals, linen and general nursing; for infant, same charge, but mother's board and room included.

"The valley doctors are to serve as house doctors in turn; each one being subject to call for three months at a time, and acting as inspector during the same period.

"Yesterday we sent in an order for surgical and medical supplies. The Executive Committee has just received prices on hospital beds, linen, tables or stands, dressers, chairs, etc. I presume its order will soon be filled. So far, pledges have been paid up amounting to $330; secret lodges and clubs have $250 on hand with which to buy equipment; I have $131 on hand for a contingency fund. Meanwhile other gifts should come in rapidly now that we have the matron and have been open since the middle of April. One thousand four hundred dollars was pledged in our drive.

"Mr. and Mrs. Daniels are to receive room, rent, light, heat, water and telephone for acting as caretakers. As general nurse, Mrs. Daniels will receive fifty dollars per month, in return for which she will run the hospital on a four-bed basis, keeping it in order, providing meals, and doing general nursing. Also Mr. Daniels will produce as much as possible from the garden, from the hennery and from a brindle cow, all to go in toward the general hospital subsistence.

"We can never thank you enough for all you have made possible. From a selfish point of view I am having a glorious time organizing an institution which ought to meet a big physical need for these people of the mountains, in the name of my ministering Christ.

"We are praying that someone will equip a memorial operating room for us; some one who has lost a dear one and desires to continue a work of ministry in his or her name. We have bought a rudimentary operating chair and steam sterilizer, but I long to see a tiled floor, tiled wainscoting, high-grade table and sterilizer, and suitable electric lights. Five hundred dollars would do it well; $1,000 gloriously. We propose monthly clinics for the mountain children to remove bad tonsils and adenoids."

The Church Building Society rejoices in the privilege of helping to complete the equipment of the Collbran Church in getting this hospital. It will do much good.

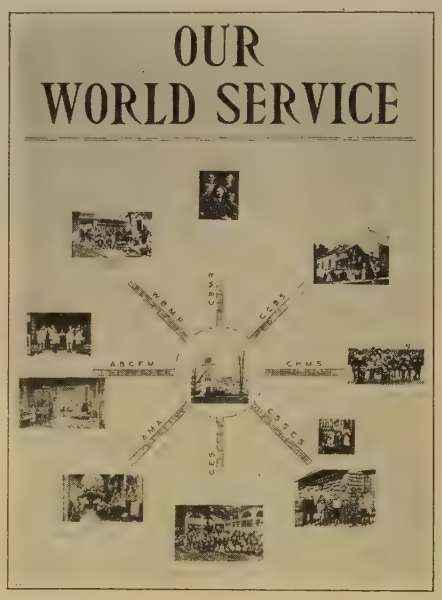
THE CONGREGATIONAL EDUCATION SOCIETY

Picturing the Outreach of Your Church

By HERBERT W. GATES

A CORRESPONDENT wrote to the Department of Missionary Education saying, "Our school has a gift of money it would like to send for work in India, and we want to know whether we should send it through the New York office of the American Missionary Association, or if there is one nearer at hand." Another leader sent in the results of an offering "for the Home Missionary Society to be used for Pleasant Hill Academy." One school dramatized some foreign missionary work, and in so doing represented a number of items as carried on by the American Board, while, as a matter of fact, they were under the care of the Woman's Boards.

We are not criticizing the people who make these mistakes. We have a good deal of sympathy for them. The multiplicity of our organizations puts the average pastor and missionary worker in the position of that famous lady who had so many children she didn't know what to do. But it is all the more important that we have some effective means of teaching our boys and girls about our missionary societies, their respective fields of work and their relation to the local church.



The new "Congregational World Service Chart, No. 1" is designed to meet this need. Since the missionary education chart used in the Sunday Schools during 1921-1923 was discontinued, many of the leaders there have felt the need for something that should help to present in a graphic manner the work of our various missionary and educational organizations.

The new chart may be used in the school as a feature of the World Service Schools plan, or it may be used independently, by the church, by a department in the school, or by any other organization. The title, "Our World Service," was purposely made general to admit of such general usefulness.

The cut illustrating this article shows the chart as completed. It is furnished in outline form only, the sheet bearing the title, a circle at the center, and radiating lines representing the various missionary societies. With the chart there is furnished a picture sheet, printed on one side of the paper only and containing one or more pictures illustrating typical features of the work of each society.

The instructions for the use of the chart are as follows: Paste a picture of your own church in the circle at the center. If you have no such picture and there is no one with a camera who can make one, you can use the picture of a typical church which is printed on the sheet. The chart will then represent the field of work, with your church at the center and the various societies represented by the radiating lines, as the arms through which the church does its work in the world.

As the work of these boards is studied and programs given from time to time, paste on the chart at the end of the line representing the board then under consideration one or more pictures illustrating its work. These pictures may be taken from the picture sheet accompanying the chart, from the missionary magazines or any other available sources. Thus the chart becomes a pictorial record of the kind of work done through these various agencies.

It may also be a record of the share which your organization—church, school, or society—is taking in this work. The radiating lines are made double and divided into ten equal parts by cross lines. By shading the space between with crayon or water color, the amount of your gifts may be indicated.

The entire length of the line may represent the goal that you have in mind for that particular society. This amount may be arbitrarily determined or it may be the amount represented by your share of the apportionment for your church for that cause. Then the shading would show the proportion that you have raised thus far.

This chart is a very adaptable instrument, allowing for various original methods. One may find one's own pictures, in place of those on the sheet; if an artist is in your midst, you may use sketches or cartoons; you can indicate special bits of service by lettering a brief record of them on the chart, and so on.

It is proposed to issue a new picture sheet each year, so that this chart may be used from year to year.

The chart may be secured, free of charge, by any church or church organization that will use it. Address the Department of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts. Churches in Washington, Oregon and Northern Idaho should address Rev. Fred Grey, Sixth and University streets, Seattle, Washington.

Program Suggestions for Teachers' Meetings

By ERWIN L. SHAVER

FOR nearly twenty years the Church School forces have been creating improved lesson courses. The hope has been that better materials would mean better teaching. This is only partially true. In many cases the opposite result has followed. These better courses in the hands of untrained teachers have often led to misunderstanding and discouragement. Now we are saying that the training of teachers must keep pace with the improvement of lesson courses. A skilled teacher without a course is better than a good course in the hands of an untrained teacher. But why not have both improved materials and teachers who are growing in the power of Christian leadership?

Of course it is expected that every Church School will take advantage of the training facilities offered by summer schools and conferences and the local training schools which are now being set up in many communities. The responsibility for inaugurating and supporting such schools is a duty not only of the individual teachers but of the Church School officials as well. Many churches will also be able to organize classes for teacher training in their local church and will find their efforts in this direction well repaid.

Another very effective means of securing training for teachers which is often overlooked, however, is that provided by the teachers' meeting. In spite of the fact that the past history of this institution has not always recommended it as a "school," nevertheless the very fact that it is a gathering of workers who have a common purpose, namely, to solve the various problems which Church School teachers have to meet, is an argument in its favor. No one can deny the earnestness and zeal which lead teachers to come together frequently to confer upon their practical problems. The difficulty has been that too many of the meetings wasted time and arrived nowhere.

In view of the educational law that "we learn to do by doing," the writer believes that there are untold training possibilities in the teachers' meeting, or workers' conference, as it is frequently known. Criticism is often made of our training courses because of their abstractness and bookishness, and wherever this criticism is made it is found that no attempt was made to connect the course with the practical problems found by the worker in a school. The teachers' meeting, if properly planned and conducted, can remedy this defect of abstractness and be made a real educational institution. It has been found that when teachers realize very definitely that they have certain problems to solve they are far more willing to read, study, investigate and observe what others are doing, in order to improve their own work. It is because the teachers' meeting is composed of those who come together with definite purposes that it has such far-reaching possibilities.

For the help of those who wish to have their teachers' meetings one hundred per cent efficient, and by means of them both make improvement in their schools and at the same time train their teachers, the following suggestions are given:

The Meeting

1. The meeting may be held on a separate evening or it may in some cases be combined with the midweek meeting of the church or a school of missions.

2. The addition of the fellowship feature, possible where a supper is provided, will tend to develop an *esprit de corps* and make for better craftsmanship.

3. The program should include a time for taking up the problems which affect the entire school and also a time in which the teachers of each department may discuss their special problems.

Program Materials

In general there are three types of material available for use in teachers' meetings, as follows:

1. Books containing information about the program of religious education in its various phases, as organization, methods of teaching, pupil study, etc. The way in which these are used is to take them up, chapter by chapter, or make selections of special chapters, a leader being chosen to present the material and lead a discussion following. Among such books we may mention the *Pilgrim Standard Training Course;* Betts, *How to Teach Religion;* Coe, *A Social Theory of Religious Education* and *Law and Freedom in the School;* Athearn, *The Church School;* Cope, *Organizing the Church School;* Hartshorne, *Childhood and Character,* etc.

2. Several plan-books designed especially to provide for preliminary study and investigation of problems followed by discussion. These books contain many questions as well as references to reading sources and directions for investigation. Such books are: Bower, *A Survey of Religious Education in the Local Church* (Organization); Smith, *How to Improve Your Sunday School;* (Organization); Shaver, *Teaching Adolescents in the Church School* (Methods with young people); and Lewis, *Programs for Teachers' Conferences* (Primary and Beginners' Methods). All of these books may be secured from the Pilgrim Press.

3. Your own school may be made the "text" of the conference. In fact, this is one of the best methods, for it keeps the meeting practical and helpful. The method is as follows:

(a) Select some *one* particular "problem" which is pressing and needs attention. Define it so that all the teachers know just what improvement is desired. Some of these problems may be the worship program, better music, prayer, a program of missionary education, making lesson plans, the art of questioning or story-telling, programs for special days, etc.

(b) At a meeting for discussion in charge of a competent leader have reports made by certain teachers as to how others think this problem ought to be met. These teachers may secure their suggestions from reading authoritative books, from personal observation of successful schools, or from correspondence with workers in such schools. Assignments, of course, should be made by the leader a sufficient time in advance.

(c) Then the teachers should make a plan in which a new and better way of meeting their own need is tried. Let us say that this is a matter of better worship programs. Let a new plan be set up and tried for three or four Sundays.

(d) At the next teachers' meeting the discussion may center upon how the plan worked and any necessary changes may be made. In this way by "trial-and-error" method the best way for your own school will be discovered. The same problem should be worked upon until a reasonable degree of success is assured, new plans and their actual testing alternating.

(e) When one problem is near solution, then take up another and work at it in the same way.

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Our Own Youth Movement

By HARRY THOMAS STOCK

WE have read of European Youth Movements, some of which are idealistic and religious, and some of which seem materialistic or anti-religious. We have heard also of manifestations of religious and social awakening in our colleges, and certain groups have been spoken of as American Youth Movements. The Congregational young people's conferences of last summer were characterized by a spirit and by results which justify us in speaking of "our own Youth Movement."

Practically every region now has its conference. To it come young people eager to learn; some are there mainly for pleasure; others attend because it seems the interesting thing to do. But all are soon enlisted in the entire program of study, discussion, worship and play. They are there as Sunday School members, Christian Endeavorers, Camp-Fire girls, members of various clubs. But they soon find a common loyalty to the cause of Jesus and a new understanding of the function and program of the church.

We have reason to expect certain things from the young people who attended our summer conferences. Among these may be mentioned the following:

Better Sunday School classes and societies.—Some of the delegates will find their duty as teachers; many of them will teach with greater understanding and devotion; they will recognize both the importance and pleasure of a teacher training course. Many of them will insist upon better study materials for their classes. Society programs will be "made to order" and will concern themselves with vital matters.

Classes for church membership.—The autumn is a good time to interest youth in the church. A pastor in a western state was surprised when the entire delegation to the summer conference asked to be taken into the church. The membership enlistment feature of the Fall Program should appeal to a considerable number of young people who received summer training.

An intelligent world service interest.—Missions are forever alluring to those who have enjoyed a week's fellowship with a missionary on furlough. Young people who have discussed the stirring chapters of "China's Real Revolution" and "Land of All Nations" will not hesitate to make mission study an element of the year's program.

A readiness to cooperate in the total church program.—The discussion groups in a number of the conferences demonstrated that young people feel that they must share the blame for the failures of the church. It is their church, and they do not seek to avoid responsibility. One of the first opportunities which the winter presents is that of giving young people the chance to assist in the Every-Member Canvass.

A continuing fellowship of Congregational young people.—Many states have formed young people's organizations. Southern California has its League of Youth, with a correlated program for the year. Several states have Pilgrim Federations. Whatever the name, these organizations not only promote the next conference, assist in the setting up of district week-end institutes, but also develop and carry out a definite program for the state. This in no way interferes with any specific society or club, but it ties all of the young people of all of our churches together as a Congregational working fellowship.

A new relationship between denominational headquarters and our youth.—Many organizations have been only partly effective because they have not known where help might be had. The situation is changing. The September mail in the office of this department has shown an amazing increase. Young people from all parts of the country are asking for information, literature and help of many different kinds. The summer conferences have created a lasting contact with our youth, one which should be of mutual advantage.

We mention below the regular methods through which this department is maintaining a working relationship with young people:

The Quarterly Young People's Bulletin.—Within nine months we have developed a selected regular mailing list of 4,500 leaders of young people who receive this bulletin of timely suggestions free. In this bulletin we hope to gather the main projects of interest and service for a given quarter.

The Wellspring.—The mail testifies that there has been a sudden recognition that this paper is our leading publication for young people. It not only furnishes two topics each week—senior Christian Endeavor and optional topic—but these topics are written for our own young people with our denominational ideals and program in mind. Moreover, plans are on foot whereby additional space will be given each week to such information, stories and suggestions as will help correlate the young people's work.

The Congregationalist, the first issue of each month. The Publishing Society presents leading articles dealing with matters of religious education. There will also be a half column, entitled "Young People's Work During This Month."

Plans and Methods for Congregational Young People, together with the bibliographical annual supplement. Price, 10 cents. A manual for young people's work.

Correspondence through our District Offices and through the Young People's Department.—For example, we shall be glad to offer suggestions for op-

tional pledges for Christian Endeavor societies, for text-book material for Sunday School classes, for help in beginning a new organization, for assistance in planning worship programs, and so forth.

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World Service Schools Literature—1924-1925

Some improvements have been made in the World Service Schools plan as the result of the past year's experience. Of particular note is the revision of the descriptive literature. The main features of the plan in its simpler form are clearly described in a small pamphlet, entitled "World Service Schools."

This contains only those details that are necessary to become a World Service School. All details regarding the special activities have been put into a separate pamphlet, entitled "Special Activities for World Service Schools." This will help to avoid confusion in the minds of those who have supposed that the entire program of activities must be undertaken in order to secure recognition in the plan.

As a matter of fact, the fundamental requirements for recognition under the World Service Schools plan are precisely the same as under the former chart plan. The only difference is that the later plan offers to schools that desire it and have the leadership for it a greatly enriched program of missionary education.

Some few changes have also been made in the plan itself. The privilege of substituting other books for those listed for missionary reading is given. It is strongly recommended that some, at least, of the newer books be purchased and read, but other books that are approved by the Department of Missionary Education will be accepted. It may be said further that this approval will be given to any standard missionary works of the right sort. The department cannot approve lists of books written forty or fifty years ago as adequate for missionary education today, except in so far as these deal with conditions that have not changed.

A few changes have been made in defining the requirements for Credits and Merit Seals. Some are for the sake of greater clearness and closer adaptation to needs existing in the average church. One change provides that individual credit may be earned for each piece of required work done by the pupil, instead of but one credit for all work done of a given kind.

A special Honor Certificate will be issued for individuals who have done particularly good work.

Comments thus far received on the revised plans have been enthusiastic and promise greater usefulness than ever for the World Service Schools.

A High School Project in Mission Study

A correspondent in Whiting, Iowa, Mrs. Edith McBrath, writes of an interesting bit of mission study with high school students. At the close of the school year the group of twenty-five was divided into five squads. The texts used were, "Carrying the Christian Message," by Mary Jenness; and later, "Land of All Nations," by Margaret F. Seebach.

The class followed the suggestions given by Miss Jenness for squad study. Each squad had charge of a particular session and met during the week before that with the leader. The chapter, or section of the book to be covered, was read and discussed and a method of presentation agreed upon. These included "interviews" staged between students representing characters in the book, debates, discussions, dramatizations and the like.

The chapter in "Carrying the Christian Message," which described the Student Summer Service, proved particularly interesting. Many inquiries about the possibilities and opportunities for such work came from the students. Just following this program, the leader had a visit from a young woman engaged in city Young Women's Christian Association work, and she was asked by the class to tell of her experiences.

Mrs. McBrath reports a very interesting summer's work with this group and strongly recommends the plan as one way of meeting the summer problem.

Miss Jenness has prepared for the Department of Missionary Education a set of outlines on the home and foreign mission study books for young people: "China's Real Revolution," by Paul Hutchinson, and "Land of All Nations," by Margaret F. Seebach. These provide for a series of six to eight sessions on each book, or a six-session series on both books together. The entire set in multigraphed form will be furnished by the department for twenty-five cents.

MONTHLY COMPARATIVE STATEMENTS

July, 1924	This Year	Last Year	Increase	Decrease
Contributions	$7,656.00	$9,483.00	.....	$1,827.00
Legacies	.....	.....	.....	.....
Seven Months, January to July	**This Year**	**Last Year**	**Increase**	**Decrease**
Contributions	$80,097.00	$78,335.00	$1,762.00	.....
Legacies	242.71	19,829.87	.....	$19,587.16
August, 1924	**This Year**	**Last Year**	**Increase**	**Decrease**
Contributions	$4,917.00	$5,276.00	.....	$359.00
Legacies	475.56	500.00	.....	24.44
Eight Months, January to August	**This Year**	**Last Year**	**Increase**	**Decrease**
Contributions	$85,014.00	$83,611.00	$1,403.00	.....
Legacies	718.27	20,329.87	.....	$19,611.60

THE SUNDAY SCHOOL EXTENSION SOCIETY

Where There's a Will There's a Way

By Superintendent ELMER H. JOHNSON

GIBSON, Montana, is eighteen miles beyond the end of the Rapelje Branch of the Northern Pacific Railroad. It is a favored spot, nestling in the beautiful valleys at the foot of the majestic Crazy Mountains, rising in winter like a mighty iceberg out of a sea of snow. These mountains bless the region with more than the usual rainfall.

The intrepid young pastor, C. Franklin Parker, who weighs two hundred and sixty pounds and is nearly as broad as he is long and excels also as an athlete, was one of the two to reach the highest point in mountain climbing with upwards of one hundred in the party, and the State Superintendent is not to be outdone easily.

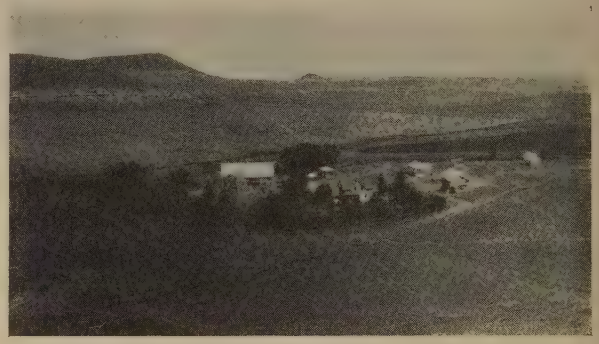
Late last December, on the invitation of Franklin Parker, the Superintendent got behind the steering wheel of his old Maxwell and set out against a biting northwester that threatened to tear the top off the car. For seventy-five miles the engine battled its way. The objective was a four-day campaign in the Lake Basin—Gibson, Rapelje, Busteed and Molt. This was the beginning at Gibson for us. Seed was planted.

The second effort was set for the first week in May. Beautiful weather made the trip a delight. Two calling tours out from Gibson helped to get a good gathering for Friday night. Movies, run from a generator on the car, helped also. But the movies were only preliminaries to the never-to-be-forgotten preaching service that followed. Coming in from the second calling tour, the transmission broke down in the car. With rare luck and perhaps a bit of instinct, the Superintendent picked up out of a pile of junk in that isolated hamlet a duplicate of the broken part

BETWEEN SESSIONS

of a make of car rarely seen there. A day's work in the blacksmith shop and under the car, and it was ready for duty—and the "Sunday meetin' trousers" were not seriously soiled. A man can be both preacher and mechanic if the occasion arises.

After the service Saturday night the pastor and superintendent drove to Rapelje, to be on hand for



IN THE LAND OF THE CRAZY MOUNTAINS

morning service, and returned to Gibson in time for afternoon and evening service. The theme in the "Community Church Institute" had been announced as "How to devise a practical program of Christian service in which all can participate." By Sunday afternoon Methodists, Baptists, Lutherans, Catholics and others seemed to be assured that they could organize for Christian work under the Congregational form of leadership, without surrendering any views they held dear or severing any denominational connection they valued. The constitution adopted provided for affiliated membership for those who did not wish to sever connection with denominations other than Congregational. There was not a single person who declined to join either as a full or affiliated member on doctrinal grounds. Sunday evening a charter membership of sixteen formally organized the Community Congregational Church of Gibson, Montana.

The Gibson community was found to have five district schools. The population is sparse and distances great. How can the lessons, ordinarily taught in Sunday School, be taught under such conditions? A Sunday School at Gibson, the center, would fall far short of reaching all. Ordinary Sunday Schools calling for an isolated hour of instruction on Sunday would fail. The program adopted, therefore, had these two special features: Daily Vacation Bible Schools and Week-Day Church Schools. In this way emphasis was laid upon religious education and the needs of the children generally.

A Daily Vacation Bible School at the parish center, with every effort to transport children from each of the five school districts, was adopted as the leading enterprise of the summer. The pastor had eleven vacation Church Schools last summer, as a student worker of the Sunday School Extension Society, and can be depended upon to do almost anything.

Then in the fall when the public schools open the lan is to have an hour for religious instruction after ne public school session one day each week in each f the five schools. In this way he pastor can make the rounds ccasionally, giving a day to each hool district, heartening the roup that is maintaining the re-gious instruction. The advan-ages of this plan over an ordi-ary Sunday School are that the hildren are there and the school-ouse is warm. All that is nec-ssary is for them to stay an hour nger and for the parents to me, spend an hour in the hurch School session, and take eir children home.

This plan lends itself to a sys-m of community festivals. For stance, a great Christmas fes-val can be made up, asking each f the five district schools to con-ribute a certain part of the pro-ram. There may be selected ortions of local district programs for the closing of hool for the Christmas recess. Each district will sh to come to the central community festival with e largest delegation and st contribution to the mposite program.

The people of the Gib-n community are start-g off with high enthusi-sm. A building commit-e is at work to plan for church building at the nter. This, with the hool buildings in the five istricts, will give very atisfactory equipment. nd the spirit that re-onds so nobly to the ll to a fellowship in rvice, and rises so splendidly above sectarian divisions, bound to be blessed of God.

A Share in Our Work
Is an Investment
In Youth
And in Community Values
BE INTERESTED
In Our Finest Product:
CHILDREN AND YOUTH.
They Need Both
School
and
Church

RESPONDING TO LEADERSHIP

The closing of this three-day Community Church Institute included service at Rapelje, a drive of eighteen miles to Gibson, afternoon service and conference lasting until nearly supper time, a calling trip of twenty miles by a committee of four—all of whom sacrificed their suppers, being too busy to accept an invitation to eat—moving pictures, service of organizations, a fourteen-mile trip by the superintendent to take some people home after service, then another trip some miles into the country and one of the finest beds that man ever got into at one o'clock in the morning. Monday morning brought what a giant whirlwind foretold—rain, snow and slush of mingled snow and mud. The road that had been beautiful was now a mud hole seventy-five miles long. The superintendent put on chains and the engine battled its way through to Billings and home. It was a great trip in every way.

A program like this can be repeated in Montana as often as the strength of the general missionary will permit. There are hundreds of communities like Gibson awaiting the call to organized Christian work on a community basis.

Just what shall be our response to such a call? Think of what it means for the pioneer missionary society of Congregationalism to be responsible for our Sunday School Extension work in three-fourths of the territory of the United States and for one-half of the total population. The call is that, not only of Montana, but of our entire homeland.

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Each for the Joy of the Working

In the development of the program of "The Society Which Starts Things" the outstanding objective is ways that of continuous approach on the frontier that ever fails. This pioneer spirit is the urge of the tudent Summer Service plan of work, and starting it young lives for service, many are led to make the hristian ministry on the home or foreign missionary eld their happy life task. A hard missionary field in e homeland presents not only an opportunity, but is creasingly attractive to many of our Congregational ung people, who, graduating from college, want a al job.

On the first of September a group of New England ung women who had served under the commission the S. S. S. during 1922-1924 went out under ap-intment for permanent service in pioneer missionary territory, in communities reaching from South Carolina to New Mexico. They represent the finest type of young womanhood; they stand for Christian character and helpful service; their intellectual equipment has prepared them for leadership.

Hazel Brownson, Wheaton College; Catherine S. Coley, Hartford Foundation; Helen Wilcox, Hartford Foundation; Ruth P. Spaulding, Simmons College, and Harriet Yarrow, Wellesley College, thus set apart for Missionary and Religious Educational Service in the Carolinas, Georgia, Tennessee, Arizona and New Mexico, will face a challenging service in industrial, rural, mountaineer and mining regions, touching lives amid city and country scenes. This commitment of life purpose recognizes the world's needs and consecrates the life to such needs.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

The Every-Member Canvass

THE Boards of Relief, state and national, earnestly hope that their inability to meet imperative needs may be relieved by 1925. In 1923 the average annual grant to a minister was only $286, and to a widow $224. In spite of these meager figures the National Board closed the year with an accumulated deficit of $17,518.29. Administration expense is exceptionally low. With some increase of income this year five per cent of the ministers on the roll have been placed at the standard of grants long ago approved by the Commission on Missions. Others must wait until larger resources are provided. May they be supplied by 1925!

In the Annuity Fund sixty-seven ministers and forty-five widows are annuitants. Many more will be added in the near future. More than 1,300 men now in service are paying annual dues to provide one-fifth of an old age annuity, maximum $500, according to the plan inaugurated in 1914. The churches are expected to furnish the remaining four-fifths. One-half of this is now derived from the income of the Pilgrim Memorial Fund. The other half is sought through the apportionment, and the amount annually needed, according to the projection of the actuary, is $50,000. It would be an unspeakable reproach if the churches failed to maintain their part, yet in 1923 but $20,726.85 was given. To guarantee a similar annuity for their older ministers, the Presbyterians are proposing to set aside $5,000,000, not for endowment but principal and interest both to be spent. May the Congregationalists give unquestionable assurance that the obligation will be met!

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Sunset

A simple, dramatic presentation of the work of The Congregational Board of Ministerial Relief

By MRS. CYRUS HAWLEY

This little play has aroused great interest. The weeks before Christmas are especially opportune for it. One woman recently sent a contribution to the Board of Ministerial Relief, saying that it was a direct result of having taken part in this dramatization.

Choose to impersonate the two characters women who will make the program full of life.

CHARACTERS

MRS. LESLIE, aged lady, wife of one of the pensioners of the Ministerial Relief Board.

HANNAH, old-fashioned, uncouth but good, maid of Mrs. Leslie's friend, Mrs. Brown. Hannah is sixty years old, but spry.

SCENE

Living room of Mrs. Brown's home.

Bell rings—*Enter Hannah with dust cloth in hand.*

HANNAH—Six times this blessed hour I have answered that door bell and four times it was agents. (*Flirts dust cloth impatiently and opens door. Ushers in a sweet-faced lady limping slightly and using a cane. She is dressed in out-of-date clothes but is neat and of refined appearance.*) Oh, Mrs. Leslie, come right in.

MRS. LESLIE—Is Mrs. Brown at home, Hannah?

HANNAH—No, ma'am, she ain't got home from missionary meetin', but she said if you come to make you comfortable and ask you to stay for tea. Here, ma'am, take this chair (*patting the cushion and taking the cane.*) It sets awful easy.

MRS. LESLIE (*Protesting*)—Now, Hannah, don't bother about me.

HANNAH—Here, h'ist your feet a bit; there now, (*placing a cushion under her feet*) comfortable? Well, I guess, I ain't lived twenty year with Mrs. Appleton Brown without knowin' how to make a caller comfortable. But, Mrs. Leslie, 'pears like you step mighty spry today, spite of that pesky hip Doctor said you would never use again.

MRS. LESLIE—Hannah, Doctor says he didn't cure me—to thank Hannah for it. It was your faithful nursing that saved my life. So——

HANNAH (*Sharply*)—Doctor say that? (*Throws hands up.*) Lord love him, he's a cheerful liar. (*Short pause.*) Mrs. Leslie, them six weeks I spent with you was the happiest of my life, (*said rather slowly and earnestly*) so you don't owe me nothin'.

MRS. LESLIE—Thank you, Hannah. Now don't let me keep you from your work. Just hand me the magazine and I'll read until Mrs. Brown comes.

HANNAH (*Turns, picks up a magazine, hesitates, throws magazine down and returns to Mrs. Leslie*)—Say, Mrs. Leslie, I'm full up and bilin' over with somethin' I want explained. I calkalated I'd ask you this afternoon. I was coming over with some of the cookies Mr. Leslie likes. Mrs. Brown had me make extry on purpose.

MRS. LESLIE—Well, Hannah, what is it?

HANNAH (*Hesitating*)—I—I am most afraid to speak; Mrs. Brown says I am too outspoken, that it hurts folks' feelin's. She says, too, I owe you an apology right now for telling you the other day that if the Lord didn't see you got a new hat and coat soon I would tend to it myself. Bless you, I didn't mean no harm. You sure know that. I would just like to see you dressed in silks and satins every day as fitted

your proper spear as a super-annual minister's wife.

MRS. LESLIE—Well, Hannah, you know what our Scottish poet says:

"What tho' on hamely fare we dine,
Wear hodden grey and a' that?
Gie fools their silk, and knaves their wine,
A man's a man for a' that."

HANNAH—And that means a lady is a lady in gingham or silk. (*Confidentially.*) Just the same, ma'am, a new dress gives a woman a feeling religion never can.

MRS. LESLIE—Why, Hannah! (*Laughs heartily.*)

HANNAH—But there, I most forgot to ask about Mr. Leslie's eyes. What did the Doctor say?

MRS. LESLIE—Oh, Hannah, he says it is cataract, and an operation is positively necessary.

HANNAH—Operation! Cataract! (*Slowly.*) Eighty years old and blind; and him ministerin' to the churches so faithful, rain or shine, come fifty year.

MRS. LESLIE (*Slowly*)—"At evening time there shall be light." But now, Hannah, for your question. I must be going soon, I left a neighbor reading to Mr. Leslie, so I slipped away.

HANNAH (*Anxiously*)—Sure I won't hurt you, ma'am?

MRS. LESLIE—You couldn't hurt me, Hannah, you big-hearted friend.

HANNAH—Well, ma'am, ten minutes will ease me good and kind of wash the mud out of my brain. You know, Mrs. Brown lends me her mission papers to read. She says as I am Congregational I ought to know where my money goes; so I was readin' THE AMERICAN MISSIONARY last night and I seen somethin' that riles me considerable, it does so. One of them Boards—The—Ministers—Help Board?

MRS. LESLIE—Ministerial Relief Board, Hannah.

HANNAH—That's it, that's it. Well, that Board's askin' us Congregationals, all on us, to up and send Christmas money to the Board for our aged ministers. Now, ma'am, I ain't stingy and I got more than I need, but why should I send a present to a lot of old men, if they be ministers, that I never seen, nor yet they never seen me; money at that, not socks; where's the sense? Ain't the Board a trifle presumin' this time? I ain't a-hurtin' you, ma'am? Maybe I am too outspoken.

MRS. LESLIE—No, no, Hannah, I am glad to answer you and you have a right to understand. The Ministerial Relief Board has the impossible task of making one dollar do the work of five and to make more than seven hundred aged ministers and their wives fairly comfortable in their last years.

HANNAH—Just what do they do for these Pilgrims of the Cross, as they call them?

MRS. LESLIE—Well, Hannah, these Pilgrims receive quarterly checks from the Board as a pension. The Board feels that these pensions are due as a partial return for past services. Perhaps that is right. The salaries were inadequate, but we did not expect more, and we did not complain, only we could not save anything for old age out of only six hundred or eight hundred dollars a year and so——

HANNAH—Excuse me, but how much do these Pilgrims of the Cross receive? Livin's high these days. Do they get a thousand dollars a year?

MRS. LESLIE—Oh, no, Hannah, a very few get five hundred dollars a year, about forty dollars a month if long in service and in special need, but the average is about two hundred and eighty dollars. You see, it takes a lot of money, Hannah, for fifteen hundred people, and the Board——

HANNAH—Board! Shucks! a Board ain't no good that only goes half way acrost the stream it is tryin' to bridge. Two hundred and eighty dollars! Let 'em make it eight hundred. Why don't they?

MRS. LESLIE—But, Hannah, the Board only has what the churches send it and in January had to borrow forty thousand dollars rather than fail to help any aged minister who needed it. A debt is a terrible thing, but the Board feels that to allow any minister to plead in vain for aid is far worse. It lives in hope that the churches will send more.

HANNAH—I believe you, ma'am; but how does a minister manage to live on two hundred and eighty dollars? And doesn't the minister often have a wife, too, dependent upon him?

MRS. LESLIE—They love to help themselves all they can and they must; but so often they have to do work too heavy for them. One dear old minister, eighty years old, was janitor in a church for two years, but carrying heavy baskets of ashes and shovelling coal was too strenuous for him and now he is broken down.

HANNAH—How about that Mr. Allen THE AMERICAN MISSIONARY tells about?

MRS. LESLIE—Pitiful case. For seven years he could not walk, legs and arms terribly twisted by rheumatism. But he is now sliding cheerily around the house in a wheel chair sent by a young men's Bible class, doing most of the house work to let his wife go out and earn some money. And my husband, you know, raised strawberries until he got so blind he couldn't tell weeds from plants. This year, thank God, our own son is able to care for us without assistance. Oh, Hannah, that Board should be called the Sunshine Board; it radiates joy and comfort to hundreds of people. God bless the Board! God bless the Board!

HANNAH—Just one more question. How much do the Methodists and Presbyterians and all the other churches do for their aged ministers? They ain't ahead of us, be they? We've got lots of money, we Congregationals.

MRS. LESLIE—Well, Hannah, we have enough and our people have generous and loving hearts, but we are behind. The other churches are doing more. The Presbyterians have six hundred dollars as their maximum pension, we have five hundred dollars. (*Cheerfully.*) But we are beginning to do better. Hannah, when our people understand, they will surely do more.

HANNAH (*Rising and walking thoughtfully around*)—Well, ma'am, I ain't responsible for nobody but myself, but I must have a dooty here. What can I do? I am getting ten dollars a week and keep. I am sixty years old, but I'm husky, never sick, don't know my heart from my stummick, 'cept that the one beats and the t'other gets empty. Can't I help some?

MRS. LESLIE—Yes, Hannah, there is a beautiful way for you to help. This Christmas Fund that vexed you so—(*Hannah listens eagerly, nodding her head*)—it helps out these meager pensions in the loveliest way. Last year, when a check for forty dollars came to us,

Mr. Leslie and I fairly sang for joy and wept for gratitude. Surely God has a special blessing for these Christmas givers, whom we call our Christmas sons and daughters.

HANNAH (*Excited*)—How much do they send?

MRS. LESLIE—Oh, from one dollar to a thousand. The gifts are sent to the Board, which equalizes them so no one is missed.

HANNAH—Well, I have woke up at last. (*Pauses and ponders.*) I have it! I have been savin' for a new winter coat, but the old one ain't so bad; I'll just send on that thirty dollars to the Board. I fairly aches to help now I understands.

MRS. LESLIE—Now, Hannah, that is too much for you to do. Let those who——

HANNAH—No, ma'am, no ma'am, I ain't sent none before. I got to ketch up. Beside, I want a share in that blessin' some Pilgrim will be callin' down on his Christmas daughter—daughter! How that word warms me up. (*Appropriate gestures.*) Me, Hannah, Christmas daughter to a minister, if it be only for one day, why it is worth thirty dollars. But Mrs. Leslie (*rising and speaking with emphasis*), I want to say now and I say it loud: it is time we was puttin' our aged ministers first and not atrailin' 'way behind other benevolent work. They're all good, but our dear Pilgrims is a-passin' on.

MRS. LESLIE (*Rising and placing a hand on Hannah's shoulder*)—You have the vision, Hannah, you have the vision, and a big heart. God bless you, Hannah, your gift is precious in his sight. But I have made a long call. I must go now. Give my love to Mrs. Brown. Tell her I was very sorry to miss her, but am glad to have had this talk with you, Hannah. It has done my soul good.

HANNAH—Thank you, ma'am. Where did I put that cane? Here you are. Do be careful. (*Taking her arm.*) I guess I had better go a piece with you and stiddy you a bit. (*They pass out talking together.*)

This little play is printed in pamphlet form. Copies may be had by application to the Board of Ministerial Relief, 100 East 42nd street, New York.

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Guarding the Age of An Honored Teacher

In a little village on the prairie stands an academy whose very name symbolizes the heroic endeavor of great souls to promote, in sacrifice, the opportunities for aspiring youth. Thither as pastor of the church came, a generation ago, one whose name has since been written on the hearts of hundreds who have received from his gracious hands instruction in the truth. Taking no salary as head of the school, which he organized within a year of the beginning of his pastorate, he and his efficient wife gave themselves, without stint, to those who flocked to their classes.

Now this hero of the cross is nearing the years of age. Burdens have multiplied upon his head; his devoted wife laid down her life; sickness, hospital and crises in the academy life took all he had and more, and then in May his home, including his library, his clothes and the keepsakes of a lifetime were swept away by fire. And age was coming nearer every day.

Friends, however, discovered that next winter his annuity from the Annuity Fund would begin and that if, by August, a further sum could be provided, the half annuity, which was all his self-denials had permitted him to attempt, could be made a full annuity, providing five hundred dollars a year.

Associates in the faculty of the school wrote to some warm-hearted women of Vermont and Massachusetts, who had hitherto helped the school, and they, with others from the West, secured the money, so that now this veteran pioneer may look forward to this modest defense of his age. And all rejoice in the result.

In the rescue of this saint every contributor to the Pilgrim Memorial Fund had a share, for forty per cent of this annuity comes from this foundation. For all time the same story will be unfolded and the same beneficent service will be rendered.

Is your pastor thus guarded? Have you taken a share in helping to lay the foundation which will make provision so that those who give their lives in the leadership of our churches may enter the years of age without fear of want?

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Eight months ending August 31, 1923, and August 31, 1924.

	Churches	Women's Societies	Sun. Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Income from Investment	Individuals	Total
1923	$23,774.36	$1,428.17	$1,790.75	$844.40	$8,767.52	$44,272.32	$5,268.25	$86,145.77
1924	30,432.98	2,505.09	1,997.27	1,111.97	13,102.13	43,923.24	4,713.70	97,786.38
Increase ..	$6,658.62	$1,076.92	$206.52	$267,57	$4,334.61	.....	.....	$11,640.61
Decrease .	.....	.....	.....	.....	.....	$349.08	$554.55	.....

NOTE:—Donations designated for Endowment, 1923, $6,773.95; 1924, $327.00; decrease, $6,446.95; Legacies and Matured Conditional Gifts, 1923, $14,787.61; 1924, $19.084.96; increase, $4,297.35. Total income, not including Christmas Fund, 1923, $107,707.33; 1924, $117,298.34; increase, $9,491.01. Christmas Fund, 1923, $2,106.41; 1924, $2,095.24; decrease, $11.17.

FORMS OF BEQUEST

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of.....dollars to become part of the Pilgrim Memorial Fund.

The Man Needed Now

OVER 80 per cent of the subscriptions to the Pilgrim Memorial Fund are already paid. Further payments come along daily.

We have reached the stage where most of the pledges re due. Twenty-seven per cent of the money received luring August and September was on payments past lue. Many of those whose pledges are still outstanding have found payment more difficult than they anticipated. Some have passed through hard times.

There are two classes of these people who have ound unexpected difficulties in meeting their pledges. One is the kind who look for a way to get out of heir obligations; the other the kind who look for a way to get under their obligations.

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One September letter said: "By this same mail I m sending twelve dollars, which came this morning n the form of a money order, from three members f a poor family who live in an out-of-the-way place n the fringe of this city and who no longer attend he almost defunct church with which they were in ellowship. They had pledged two dollars each per nnum, making a total of thirty dollars, but had paid nly one instalment. I wrote them a careful letter ome five or six weeks ago, using the name of the retired minister who has kept that church alive for a ime without receiving anything. They promise to end me the balance of twelve dollars as soon as possible."

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Another September check came from a man who igned a pledge for five dollars a year for five years, but understood that it was for one payment of five dollars. When notified that the second payment was due, he replied that his subscription was for a single payment and that he owed no more but would add five dollars, the rest to be canceled. The balance was canceled.

He had been made to feel the necessity that all subscriptions be paid if the Pilgrim Memorial Fund is to accomplish its purpose. He was unwilling to be one of those responsible for the enterprise falling short. His pastor talked with him. He decided to do more than he had intended and has just sent a check for fifteen dollars, which makes his payments five times what he set out to do.

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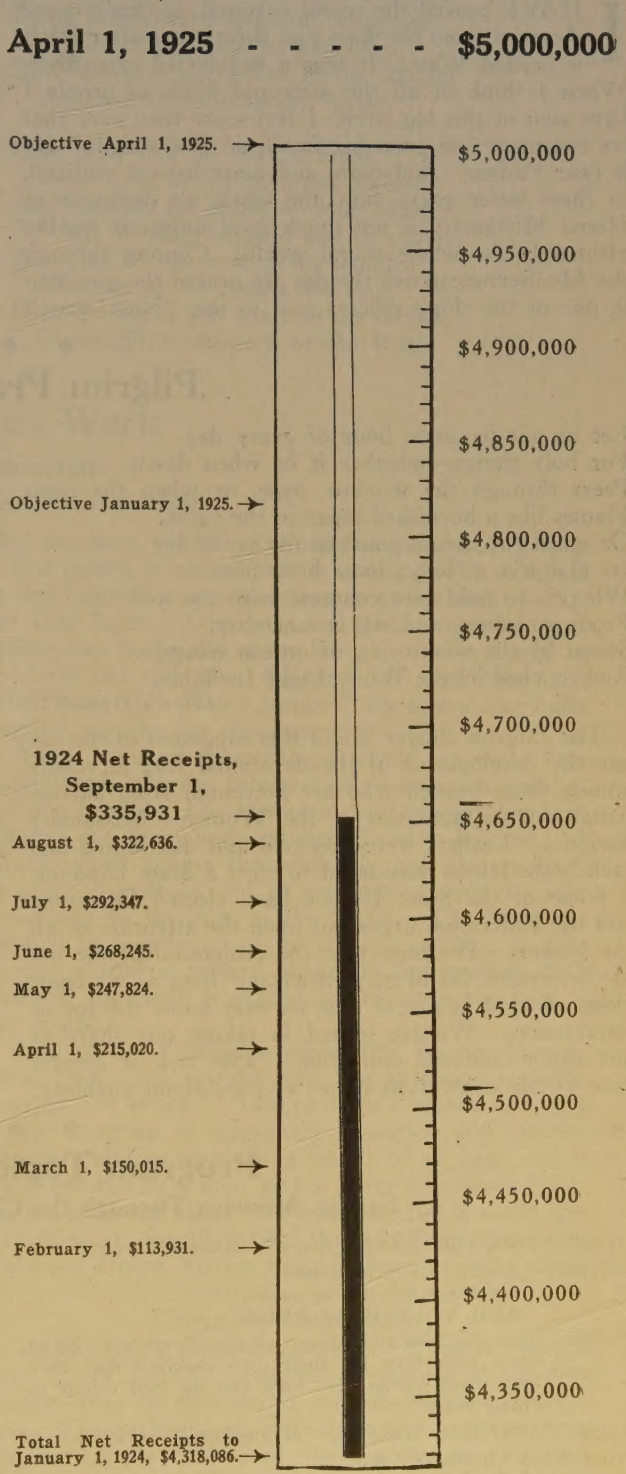
Many pledges have become delinquent through carelessness—some with reason. In both cases, real endeavor is required to make up lost time.

We must have a good finish on the Pilgrim Fund payments. We are coming to the home stretch where the call is for the man who will make an effort.

BE THAT MAN

Pilgrim Memorial Fund Objective



WOMAN'S HOME MISSIONARY FEDERATION

Greetings to Federation Friends

Note: It is with sincere pleasure that the Federation prints a greeting from its first President, Mrs. B. W. Firman.

I HAVE proved the world is round, having entered America from the East just three years after I left it headed West. It was a wonderful experience. When I think of all the sorts and kinds of people I have seen in this big circle, I feel more than ever that we constitute one great big family in God's sight. He is *Our* Father. And more and more have I realized, in these latter years, how the work we designate as Home Missionary is not much good unless it reaches ultimately the whole round world. Coming through the Mediterranean Sea the day we neared the meridian 0, one of the ship's officers said to me, "Now, watch out tonight about half-past eleven, for East is going to meet West and you'll get an awful jolt. Well, it was something like that when I was in the Orient and Home and Foreign Missions met. There was no jolt for me. We all were a part of the great ocean of God's love. The opportunities for service are widely scattered, that's all. My heart goes out to you all, dear friends of long ago, in all corners of our land and I rejoice in all the new recruits and in every advance in the work of the Federation. May God's blessing always rest upon the workers and the work!

Faithfully yours, ALICE FREEMAN FIRMAN.

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Pilgrim Prayer Guild

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window pane, or when the noon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.

Clinton Scollard.

The Pilgrim Prayer Guild was suggested to encourage the development of the devotional life, especially among those women who are prevented from participation in the activities of the Women's Missionary Societies. Leaflets were prepared and distributed and each State Union was asked to elect a State Director.

Some of the State Unions have elected Directors, and the Federation urges this upon the attention of all the Unions. We hope that the promotion of the use of the Prayer Guild may enrich our lives as we come closer to God in prayer that we may know the joy of intercession. We are united in taking our share of our denominational obligation. The task is greater than we can accomplish alone; we need divine enabling; the duty of enlisting everyone in the work is most important; we need to pray earnestly that women may become interested in the greatest thing in the world. We believe that only the principles lived and taught by Jesus will bring righteousness into our own lives and into the life of the world.

Let us pray that we may so study and understand his teachings that we may accept them in a more personal way and be able to help in the solution of the great problems of today. Let us pray that God will send forth his light and his truth upon the darkness of human ignorance and misunderstanding, that the world will be drawn into closer fellowship.

One State Director writes: "Would it not be well to emphasize the object of the Prayer Guild as a preparation for the Every-Member Canvass in the local church?"

Another says: "Through the Pilgrim Prayer Guild you and I can have a part in the missionary work by *giving time to prayer* for it. We can study the field and workers and thus pray more intelligently for them. "An unseen pathway straight to God by which I mount to thee."

A pastor says: "The Pilgrim Prayer Guild has changed the whole spirit of the women in my church."

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Program Topic—November

Saving America Through the Children of Older Civilizations

Hymn: "Lord, with glowing heart." Stanzas 1 and 3.

Scripture: Psalm 78:1-8, in unison
Galatians 6:9, 10, in unison
Matt. 18:1-6, 10, 14, leader.

Prayer: That the men and women of the church may be so filled with love for their own children that they may reach out to give love and the best things to "these least."

Hymn: "Dear Lord and Father of mankind." (Elton)

Program: A Children's Cycle:

The First American
Children in the South
Japanese and Chinese
The Last American

} At Home and At School

Hymn: "O beautiful for spacious skies."

Discussion: Life of child at home and the difference American Missionary Association schools make in living, viewpoint and contribution to life of country, in stories or papers. Ten minutes to each sub-topic. Native songs will add to interest of program.

(For material write to Bureau of Woman's Work, The American Missionary Association, 287 Fourth Avenue, New York.)

The Joy of Service

By MRS. C. H. TAINTOR

Exodus 35:5-10

The Federation regrets that through lack of space this poem was omitted from the September issue.

O DAUGHTERS of Zion rejoicing,
With gladness now come to your King;
And unto the Lord God Almighty
The gifts of your handiwork bring;
Woven of purple and scarlet,
Broidered with blue and with gold,
Adorning the walls of the temple
Where the coming of Christ was foretold.

Now weave on your looms your fine linen,
And give to the Lord then a part
To show, O ye daughters of Zion,
You are "wise and willing of heart."
Rejoice for your art in adorning
The Temple, the house of the Lord,
And trust, as did Moses, great leader,
In "the strength of his excellent Word."

Come hither, ye workers for Jesus,
O come in the name of your King;
As "willing and wise hearted" women
The gifts of your handiwork bring.
Bring broideries in gold and in purple
With linens in scarlet and blue,
But first give yourselves to the Master
And a full consecration renew.

Give unto him all that is finest,
Your faith in his goodness declare;
And come to the house of your Master
With offerings of gold and of prayer.
Join each of you now in his temple
With us as his praises we sing.
Give thanks as you share in his service,
O daughters, beloved of the King.

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Young People's Work

Missionary Education

By MABEL SWIFT, *West Cheshire, Connecticut*

THE trend of religious education during the past years has so separated missionary instruction from the rest of teaching that missions seems nething entirely apart from every-day religion. A d church member may feel justified in saying that is not "interested in missions." The new concep- n of missionary instruction seeks to make missionary ivity the normal expression of inspiration and wledge gained in other channels.

n order to arouse a response to so-called missionary truction the three essential steps are information, piration and instruction. It is said that there are o dangers in missionary education. One is the ac- iring of knowledge without adequate opportunity serving. The other is that boys and girls may rk and give without knowing much about the places d people for whom they are working. Following is concrete example of how information and expres- n may go hand in hand.

We cannot feel interested in people about whom know very little. Talking about our responsibility the less fortunate ones of the earth will not arouse vital an interest as we desire. Imagine that we sh to teach about the work among the Negroes. We y tell the story of little black Johnnie who is lame. only he could go to the hospital and be treated he uld be well again. But the hospital nearest him ll not let little black boys come in. Many miles ay there is a hospital for black boys and girls. Some nds take Johnnie there, but there is not room for n. Thus far in the story the interest and sympathy the children has been aroused. But is that as far we can go? No. There is another step. We ow that if boys and girls and grown-ups give what y can another room can be furnished and perhaps nnie or some other little boy or girl can go. Chil- n will gladly bring their pennies to help; and here we have valuable training in missionary giving.

But money is not all that is needed. The sick folk in this hospital want something to amuse them during the long hours. Our boys and girls may send toys, make scrap books and write letters. Answers will be received and our own children will feel that it is "their hospital." Older groups in the school may make hospital supplies for this same place.

After doing all these things, where are we? Our pupils have had the information, inspiration and expression needed. The above program of work has been adopted by the Congregational Sunday Schools. A school which adopts the work planned pledges itself to give, to instruct and to give opportunity for self-expression on the part of the pupils. The latter are enlisted in a program of giving, participation in missionary programs, posters, handwork and reading. Each phase of the work is graded according to the ages of the pupils.

Send to the Federation office, 289 Fourth Avenue, New York City, for the new Young People's leaflet, entitled "At Work." This contains a concise summary of our program of missionary education and instruction for children and young people of all ages, and is supplemented by a flier, giving up-to-the-minute information as to the latest text-book material and the special objectives for 1924-1925 that the Federation urges the State Union Young People's Secretaries to stress.

Christian Citizenship

An interesting discussion outline, "What is 100 per cent Americanism?", prepared for groups of business women, may be obtained at the office of the Federation. The outline deals with an actual situation on a question equally vital to all thinking women. Responsibility rests upon Christian women to help bring in a day of reasonableness, charity and open-mindedness.

THE FOUNDATION FOR EDUCATION

The Call of the Ozarks

A Great Country. Here lies a country of charm and romance, a country of scenic beauty, rich in literary and historic traditions. Here lies a country of undeveloped natural resources, a country of unrealized possibilities.

Here live, removed from the centers of civilization, a million people, scattered over a territory larger than all New England. They are almost wholly of native stock and are as nearly pure Americans as can anywhere be found. They are largely of Scotch-Irish descent, whose early forbears occupied the mountain districts of Kentucky and Tennessee.

A Great People. These are a people of great natural worth, of strong moral and intellectual character. They are virile and substantial. They have large capacity for the best things and under training show marked powers of leadership. In fact, they are as fine folk as can be found in the land. Religious by nature, conservative by instinct, throughly genuine and dependable, they have in them the hidden forces of a mighty civilization. Their latent energy needs but the transforming touch of education to quicken it and transmute it into activity. They need only the knowledge and the inspiration of the modern world of thought and achievement to make of them a really great people and a dynamic force in our national life.

A Great Challenge. This stalwart people of brains and character, hidden away among these Ozark hills, removed from the main currents of the world's life, present a strong challenge to the church, the school, the state and the nation. They are in need. They need information. They need inspiration. They need different ideas and ideals. They need a vision of the larger life of which by natural endowment they are so abundantly capable. They need better farms, better stock, better poultry, better orchards, better homes, better schools, better churches. They need community consciousness, community spirit, community ideals, community leadership, community organization, community programs.

The call of this wonderful country with its fine and rugged people, with its potentially great and constructive citizenship, is no less challenging than the call of peoples and nations across the sea.

A Great Opportunity. Drury College for nearly half a century has stood "high up on the crest of the Ozarks" radiating its beneficent light into this wide region. For years Drury has been the only open door of opportunity for scores of boys and girls in this big southwest country. Many of these fine youths, trained in Drury, now occupy large places of educational, religious and business leadership all over the world. Scores of others have gone back into the Ozarks to leaven and lift their home communities. The following is an unsolicited letter recently received from an Ozark boy graduated from Drury only two years ago and making good in his chosen work:

"My Dear Dr. Nadal:

"How goes Drury? As I am almost home-sick o Drury-sick, I must find comfort in a letter.

"Every day I learn to appreciate more fully th opportunities extended to me while there. If thi continues until I reach an average age, perhaps I shal be able to form a reasonable estimate of what a col lege education means.

"I think I couldn't have chosen a better field o service for the first year after my graduation than th one I chose. Coming back to the country where was raised, and working with the people whom I hav always known, has been a real pleasure.

"Teaching a two-year high school in a village o four or five hundred people, preaching to them o Sundays, lecturing on Wednesday evenings, and teach ing a course in typewriting evenings, I have manage to keep busy and, I think, accomplish some thing definite and very much worth while.

"I have found a people who are anxious to lear and ready to respond to any worth-while suggestion I have made Drury real to the people here, and if w can only send enough of our students to places suc as these, Drury shall answer the 'Call of the Ozarks and will not want for friends.

"Yours for a greater Drury."

A Great Program. Drury's graduates are foun in leading pulpits, at the head of great educational in stitutions, on the bench of our supreme courts, a strategic posts in the foreign field. But the grea work of Drury College is to minister specifically to th Ozarks. The College must become the center of large community-building program. It must sen teachers and trained students out into the small town and rural districts to hold institutes of instruction.

During summer vacations a flying squadron wi visit dozens of out-of-the-way communities, stoppin two or three days in a place, giving practical demon strations to the farmers in the selection of seeds, th choosing of poultry and stock and the care of orchards giving demonstrations to women in cooking, hous decoration and the care of children; teaching sanitatio and hygiene, organizing committees to carry on def nite community programs of instruction and entertain ment.

During the winter months ten-day conferences wi be held at the College. To these will be invited rep resentative men and women of these rural commun ties—ministers, teachers, farmers, business men—fo instruction in the work of community building.

What an unparalleled opportunity for this Colleg down in the Ozark Hills! How few other education institutions in the land have the chance to render suc a unique and fundamental service! The only colleg of liberal arts within a radius of a hundred and twen ty-five miles, Drury, located at Springfield, Missour occupies a position signally strategic and commandin